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# GRAMMATICAL ANALYSIS

OF SELECTIONS FROM

THE HEBREW SCRIPTURES,

WITH AN

EXERCISE IN HEBREW COMPOSITION.

BY

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## P R E F A C E .

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IN publishing the Grammatical Analysis of Selections from the Hebrew Scriptures, to form an appendix to his Hebrew Grammar, the first volume of which is already before the public, the author deems it not inexpedient to offer a few remarks upon the following topics.

- I. The design and use of such works in general.
- II. The plan observed in the present publication.
- III. The method of studying it in connection with the Grammar.

I. The intention of a chrestomathy or grammatical analysis is, that it may serve as a gradual introduction of the learner to the grammatical forms of a new language, by giving him, together with a knowledge of facts of which he was before entirely ignorant, a practical familiarity with those with which he has become theoretically acquainted by means of the grammar. For as every language has, in addition to a vocabulary proper to itself, a multitude of peculiarities in the modes of expressing the relations of words and sentences to each other, it is absolutely requisite that he should become familiar with these, in order to make himself master of the ideas which a language contains, or to express his own thoughts in it with propriety.

Although the Hebrew is remarkable for the regularity of its forms and inflections, and the simplicity of its construction ; yet, being usually the first Oriental language which engages the attention of the Occidental student, the new facts which it discloses to his mind are exceedingly numerous and striking. The means for surmounting the consequent difficulties consist of the lexicon,

containing the vocabulary of the language; the grammar, which displays the inflections and modes of construction, abstractedly considered; and the writings in which the language itself is embodied, forming the ultimate object of study, and containing in an intermingled form the facts from which the lexicon and grammar are compiled. The errors into which the unassisted student is liable to fall, in making use of these means, are of a twofold character.

First, knowing as he does that an accurate knowledge of forms and inflections is indispensable to the success of his undertaking, he enters at once with zealous earnestness upon the study of the grammar; and although meeting at every step with phenomena which assume a more intricate and perplexing form as he advances, he brings his memory to the assistance of his reason, and, persevering under every difficulty, encourages himself with the hope that his toils will at length be rewarded by such a mastery of the subject as will enable him to enter upon a course of practical reading with ease and advantage. But how deep must be his sorrow and chagrin upon discovering, as is too often the case, that the time and labour thus consumed in preparation have been in a great measure thrown away; that the multitude and variety of the facts with which he has endeavoured to charge his memory have become a source of inextricable confusion; and that if they are to be to him of the least practical utility, his grammatical studies must be begun anew!

Again, a method precisely the reverse, although equally prejudicial in its effects, is not unfrequently adopted by those whose perseverance and powers of memory are not equal to the pursuit of the former plan. Such a one, having obtained a superficial acquaintance with the grammar, does not give himself the trouble to acquire the requisite familiarity with its details, but proceeds as early as possible to the more agreeable exercise of reading and translating, to the entire neglect of the grammar as an object of systematic study. The consequence is, that either he loses much time in seeking for the solution of difficulties in his grammar, which is to him any thing but familiar: or, what is worse, he continues reading without allowing himself to be detained by the obstacles constantly arising in his path; and, charmed by the



power thus easily acquired of decyphering the general import of a passage, although frequently obliged to have recourse to a translation, he at length flatters himself with the idea of being able to dispense with the grammar entirely. This delusion, however, is dispelled so soon as he attempts to proceed a step without his accustomed helps, when he is brought at once to the unpleasant conviction that all his supposed knowledge is destitute of the proper foundation.

The most effectual safeguard against these and similar faults will be found in the advice and assistance of a judicious instructor, whose office it is to point out the order in which the grammar should be studied, to facilitate the mastery of its contents by more minute and oftener repeated illustration than the nature of a scientific work admits, and in short to aid the learner in overcoming the many difficulties which at the outset he can hardly fail to encounter. But unfortunately it is not always in the power of one who enters upon the study of a new language to obtain this desirable advantage; and even those who do, still have need of assistance in their private preparations, in order that they may reap the greatest amount of benefit from the *vivâ voce* instructions of the preceptor, and that the time and patience of the latter may not be consumed in a tedious repetition of elementary principles. It is the desire to supply a desideratum of such importance which has resulted in the production of chrestomathies and analyses.

It has not, however, been the good fortune of every labourer in this field of literary exertion to succeed in producing a work precisely calculated to supply the learner's wants. Some have fallen into the error of carrying their explanations too far, and of thus affording no opportunity for that exercise of the mental powers which alone can enable the student to dispense at length with all extraneous aid. The imperfect knowledge and habits of indolence resulting from the use of works of this description have induced many learned men to discourage all resort to them, how inviting soever the facilities they offer may cause them to appear. Other writers have gone to the opposite extreme; and, neglecting the elucidation of minute grammatical difficulties because to them they were no longer such, have busied them-

selves chiefly in exegetical investigations, which, however valuable and interesting in themselves, are of little real utility to one who is constantly stumbling at mere difficulties of language.

The philologist who undertakes the execution of a task like the present must descend from the elevation to which his acquirements have raised him, and place himself as nearly as possible on a level with the beginner. He must endeavour not only to ascertain and remove the obstacles likely to impede the tyro's progress, but must also keep in view the amount of knowledge which he has obtained and is constantly acquiring, in order that, by a systematic and judicious diminution of the quantity of aid afforded, he may lead his pupil to acquire the desirable faculty of investigating for and trusting to himself. By pursuing a course such as is here prescribed, the interest and activity of the learner, from whom neither too much nor too little is required, will be constantly fostered, and his ultimate success insured.

The difficulties experienced by the writers of such works are sufficiently evinced by the numerous failures which have already been made, while the utility of them is certainly not inferior to that of the most elaborate efforts of the critical commentator; for the true foundation of all scholarlike exegesis consists in a correct and extensive grammatical knowledge of the language in which the works to be illustrated are contained; and the commentator who is not possessed of this knowledge, will stand in imminent danger of infusing his own ideas into the writings he attempts to expound, instead of extracting those of his author.

II. In the composition of the Grammatical Analysis now presented to the public, and which to save needless expense is given without a reprint of the text, it has been the author's constant endeavour to meet as far as was in his power the demand he has stated and believes to exist. In so doing he has confined himself almost exclusively to the clearing up difficulties of a grammatical nature. His first aim has been to enable the learner to account for all the orthographical changes which words undergo in the process of formation and inflection, accompanying his observations by a continual reference to those rules of the Grammar which bear upon the points under consideration; and whenever a sen-

tence whose component parts have been analyzed presents in its structure any peculiarity worthy of note, the syntactical rule affecting it is given at length, and to this reference is afterwards made as often as appeared necessary. By this means the student is gradually made acquainted with the syntax of the language, and is enabled to dispense for the present with the systematic work on the subject which the author is now engaged in preparing for the press. The phrases and sentences quoted for the purpose of elucidating their syntactical construction have generally been left unpointed; partly because, the formation and inflection of the individual words having just before been explained, the points were considered unnecessary, and partly to afford practice in reading without their aid.

The solution of exegetical difficulties has been left almost entirely to the professor who may adopt the Analysis as a text-book, or to works expressly devoted to the subject, for the advantageous use of which the student will find himself by means of his grammatical investigations well prepared. When, however, the real or apparent difficulty of a passage turns upon a grammatical point, it has been carefully considered; and in this manner many suggestions have been made which the critical expounder of the Scriptures may not find entirely destitute of interest.

In making the selections for analysis, the author has been guided by the desire to meet as fully as possible the requisitions of the biblical student both as philologist and theologian; and hence those portions which combine uncommon beauty of style with matter of more than ordinary interest, have uniformly received the preference. It is true that selections made on this principle are liable to contain an unusual number of difficulties; but the fulness of the illustrations will prevent any inconvenience from this source, while by such a course of reading the student will attain a mastery of the language and a readiness in solving intricate points which the perusal of easy portions alone would never have conferred.

The poetical division of the work is preceded by a succinct statement of the peculiarities which exist in the structure of Hebrew poetry. It is not denied that the interest of the sub-

ject, independent of its great importance in an exegetical point of view, would well warrant a more ample consideration; still, although an elaborate discussion was forbidden by the nature and limits of the present publication, it is hoped that what has been advanced will suffice to prepare the learner for entering upon the study of the Hebrew poetical writings with interest and profit.

The Exercise in Hebrew Composition which closes the work, will afford to those who desire it a good opportunity of testing the extent and correctness of their grammatical acquirements. Of the beneficial effects of this, no one can for a moment doubt; it being admitted on all hands that the practice of composing in a foreign tongue is the surest means of thoroughly penetrating its spirit, and at the same time affords the most accurate test of scholarship.

III. The few words which are now offered with regard to the mode of employing the present work in connection with the study of the Grammar, are addressed more particularly to those who have not the benefit of an instructor's advice. The student should first make himself well acquainted with the letters of the Alphabet and the Vowel-system, together with the rules of Syllabication and the powers and uses of Sh'wa and of Daghesh forte and lene, reducing what he learns to practice by means of the exercises pp. 16 and 32. He should next read the chapter on Personal Pronouns, and thence proceed to the formation of the Verb §131. Having gone as far as §155, he should carefully study what follows to §203; by which means he will make himself master of the construction of the paradigm p. 116: and as this may be said to include all the others, which deviate from it only according to certain rules depending on the nature of the letters entering into their composition, he will find it to his advantage to commit it well to memory; this his knowledge of the manner in which the inflections are produced will enable him to accomplish without any great demand upon his patience.

He may then commence reading Hebrew with the help of the Analysis and a lexicon; and although it is not necessary that he should look out every reference to the Grammar, he is recommended to turn to those parts, when referred to, which he has



already studied, in order to become familiar with the practical application of the rules they contain. Having gone in this manner through the first chapter of Genesis, he should in reviewing it endeavour to account for every thing as far as possible without the aid of the Analysis, consulting it only as occasion may require. And here it may be mentioned that, although it has been a part of the author's plan to gradually become less minute in his explanations; he has still thought it incumbent upon him, in order to render his work complete, to continue to clear away every real difficulty, even at the hazard of tedious repetition; trusting that the student will be true to himself, and as he advances avail himself less and less of the aid thus afforded. In the meantime the systematic study of the Grammar should not be neglected; having completed what relates to the Perfect Verb by a careful perusal of §§ 204—220, he should then take up the Imperfect Verbs, preceding those of Class I. by the study of that portion of Chap. VII. Book II. which treats of the Guttural letters, and those of Class III. by that on Semi-vowels.

The chapters on the formation and inflection of Nouns will next demand the student's attention. Their classification will be found to be perfectly simple and easy: they have been divided according to their manner of forming the construct into three declensions singular and plural, a supplementary or fourth declension being added to those of the singular, containing the feminines which end in  $\text{ה־}$ ; the plural absolute is also divided into three classes. In every case the classification is essentially the same; that is to say, the first division contains nouns which are immutable, the second those which suffer a single vowel change, and the third such as suffer two, viz. either the shortening of one vowel and the rejection of another, or the rejection of a vowel and the consequent formation of a new syllable. These changes all depend on a few simple principles, the knowledge of which will enable the student to ascertain the inflections of any noun, even without being able to recal to mind the particular class and subdivision to which it belongs. The remainder of the Grammar may be read in the order and manner which the learner finds most convenient, always observing to combine the theore-

tical study of the language with constant reading and revision, and also with especial attention to the references made in the Analysis to those portions which he has already perused.

The present work, the author takes pleasure in informing the public, is to be considered as the joint production of himself and of his friend Mr. WM. W. TURNER; since in both the plan and execution of it they have borne an equal share. With regard to the manner in which the typographical department has been superintended, the work it is trusted will speak for itself. It is now presented to the biblical student with the earnest desire that it may prove of service in promoting and disseminating a fundamental knowledge of the Original Scriptures.

*New York University, November, 1838.*

## CONTENTS.

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### PROSE.

	Page.
No. I. Genesis 1 : 1—5,	1
No. II. Genesis 1 : 6—8,	5
No. III. Genesis 1 : 9—13,	6
No. IV. Genesis 1 : 14—19,	8
No. V. Genesis 1 : 20—23,	10
No. VI. Genesis 1 : 24—31,	11
No. VII. Genesis 2 : 1—3,	14
No. VIII. Genesis 2 : 4—25,	15
No. IX. Genesis 3 : 1—24,	22
No. X. Genesis 6 : 1—22,	29
No. XI. Genesis 7 : 1—24,	34
No. XII. Genesis 8 : 1—22,	38
No. XIII. Genesis 11 : 1—9,	41
No. XIV. Genesis 12 : 1—3,	43
No. XV. Genesis 22 : 1—19,	44
No. XVI. Genesis 28 : 10—22,	48
No. XVII. Genesis 35 : 9—15,	51
No. XVIII. Exodus 1 : 1—22,	51
No. XIX. Exodus 2 : 1—25,	55
No. XX. Exodus 3 : 1—8,	60
No. XXI. Exodus 6 : 2—8,	61
No. XXII. Exodus 12 : 1—20,	62
No. XXIII. Exodus 20 : 1—17,	65
No. XXIV. Exodus 34 : 1—9,	67
No. XXV. Leviticus 1 : 1—17,	68
No. XXVI. Deuteronomy 1 : 1—46,	69
No. XXVII. Deuteronomy 2 : 1—37,	75
No. XXVIII. Deuteronomy 3 : 1—29,	78

### POETRY.

Characteristics of Hebrew Poetry,	81
No. XXIX. Psalm 1 : 1—6,	89
No. XXX. Psalm 2 : 1—12,	90
No. XXXI. Psalm 16 : 1—11,	91
No. XXXII. Psalm 22 : 1—32,	93
No. XXXIII. Psalm 40 : 1—18,	97
No. XXXIV. Psalm 42 : 1—12,	99
No. XXXV. Psalm 43 : 1—5,	100
No. XXXVI. Psalm 45 : 1—18,	101

	Page.
No. XXXVII. Psalm 72 : 1—19, . . . . .	103
No. XXXVIII. Psalm 110 : 1—7, . . . . .	105
No. XXXIX. Isaiah 1 : 1—31, . . . . .	106
No. XL. Isaiah 7 : 1—25, . . . . .	109
No. XLI. Isaiah 8 : 1—23, . . . . .	112
No. XLII. Isaiah 9 : 1—20, . . . . .	114
No. XLIII. Isaiah 10 : 1—34, . . . . .	116
No. XLIV. Isaiah 11 : 1—16, . . . . .	119
No. XLV. Isaiah 12 : 1—6, . . . . .	121
No. XLVI. Isaiah 40 : 1—31, . . . . .	121
No. XLVII. Isaiah 42 : 1—9, . . . . .	124
No. XLVIII. Isaiah 49 : 1—26, . . . . .	124
No. XLIX. Isaiah 50 : 1—11, . . . . .	127
No. L. Isaiah 52 : 13—15, 53 : 1—12, . . . . .	128
No. LI. Isaiah 60 : 1—22, . . . . .	129
No. LII. Isaiah 61 : 1—11, . . . . .	131
No. LIII. Isaiah 63 : 1—6, . . . . .	132
No. LIV. Jeremiah 23 : 1—8, . . . . .	132
No. LV. Jeremiah 31 : 31—40, . . . . .	133
No. LVI. Jeremiah 33 : 16—26, . . . . .	134
No. LVII. Hosea 1 : 1—9, . . . . .	135
No. LVIII. Hosea 2 : 1—25, . . . . .	135
No. LIX. Hosea 3 : 1—5, . . . . .	137
No. LX. Joel 3 : 1—5, . . . . .	137
No. LXI. Joel 4 : 1—21, . . . . .	137
No. LXII. Micah 4 : 1—14, . . . . .	138
No. LXIII. Micah 5 : 1—14, . . . . .	139
Exercise in Hebrew Composition, . . . . .	140



# GRAMMATICAL ANALYSIS

OF

## SELECT PORTIONS OF THE HEBREW SCRIPTURES.

### No. I. GEN. 1 : 1—5.

#### Verse 1.

בְּרֵאשִׁית *in* (the) *beginning*. This word consists of the noun בְּרֵאשִׁית *beginning*, formed from the primitive noun ראש *head* by affixing the fem. term. -ית (§ 494. I. 2.), and the prep. בְּ *in* (§ 668). As the word begins a sentence, its initial aspirate letter ב receives Daghesth lene (§ 39. 1.). The accent is on the ultimate by § 56. 1.

בָּרָא 3 pers. m. sing. pret. Kal. This is termed a verb לָא, from the third radical letter, which is א (§ 137). As א is a weak letter, and therefore cannot terminate a mixed syllable, the second radical instead of the usual ( \_ ) (p. 104) takes its corresponding long vowel ( \_ ), in which א then rests (§ 421. 1.). As this word, although not commencing a sentence, is preceded by a mixed syllable (שִׁית), its initial ב takes Daghesth lene (§ 39. 2.). The accent is on the ultimate by § 57. 1.

אֱלֹהִים *God*, formed by adding the masc. plur. term. -ים (§ 550) to the singular אֱלֹהֶה. In this case the termination -ים is employed to convey the idea, not of plurality, but of grandeur or excellence: hence this form is termed *pluralis excellentiæ* or *pluralis majesticus*, and is usually construed as a singular.

בָּרָא אֱלֹהִים (*creavit Deus*) *God created*. It is usual in Hebrew to place the verb before its subject.

וְאֵת *to wit* (Lat. *scilicet*), the illustrative particle (see § 676).

הַשָּׁמַיִם composed of the noun שָׁמַיִם *heaven*, which is used in the plural only (§ 560), and the def. art. הַ with Daghesth in the letter following (§ 628). The accent is on the penult by § 56. 2.

וְאֵת the illustrative particle אֵת with the simple conjunction וְ and prefixed (§ 684).

הָאָרֶץ comp. of the Segholate noun אֶרֶץ *earth* (§ 501. 3.) and the def. art. הָ. As the initial letter of the noun is a guttural, which cannot receive Daghesth, the short vowel ( ) of the article is lengthened into ( ) (§ 629. 1.), and the ( ) of the א is changed into ( ) in order to correspond (§ 102. 2. b.). The accent is on the penult by § 56. 2.

#### Verse 2.

הָיְתָה 3 pers. f. sing. pret. Kal of the verb הָיָה *to be*, termed from its last radical a verb לָהּ (§ 137); this ה is hardened into ת upon the addition of the fem. char. הָ, thus הָיְתָה for הָיָה (§ 439. 2.). The first syllable takes Methegh by § 63. 2. This verb agrees with אֶרֶץ, which is feminine by § 494. II. 1. b.

וְהָיָה instead of וְהָיָה (§ 535). The initial aspirate letter ה does not receive Daghesth, as it is preceded by a simple syllable with a conjunctive accent (§§ 39. 4., 50.). The original form of this word being הָיָה, the tone, which by § 56. 2. is on the penult, retains its place, although for the sake of euphony ו is made to rest in its homogenous vowel *u*. For the origin and use of the two Pashtas which are placed above the word see § 51.

וְבָהּ comp. of בָּהּ, a similar kind of noun to the preceding, and the simple conjunction וְ: before the labial ב this prefix should rest in its homogeneous vowel *Shurek* (§ 684. 3. a.); but as the next syllable bears a disjunctive accent, it here takes Kamets (§ 684. 3. b.).

וְהָיָה וְהָיָה *vacuity and emptiness*, i. e. *void and empty*; the use of abstract nouns instead of attributives is of frequent occurrence in Hebrew. These two words of like meaning are employed according to a common Hebrew idiom to denote intensity. The similarity in their forms is called a *paronomasia*.

וְהָיָה (*whó-shech*, § 13. Rule 3.) a Segholate noun of the participial form (§ 503. 2.), with ו conjunctive prefixed (§ 684). The accent is on the penult by § 56. 2.

עַל- prep. *upon* (§ 667. 1.), connected by Makkeph to its complement the following noun (§ 70).

פָּנִים the *surface of*, construct (§ 567) of פָּנִים *face, surface*, used only in the plural (§ 560). It belongs to Dec. II. plur., which in forming the construct rejects the first vowel (§§ 579., 581. a.). The initial פ takes Daghesth lene (see בָּרָא v. 1.). Although nouns in the construct state are generally to be rendered as having an article, they often appear without one, in which cases they are regarded as sufficiently defined by means of

the specifying noun with which they are placed in construction (see § 567).

הָהוּם a noun; ה without Daghesh lene, see הָהוּם above.

וְחֹשֶׁךְ עַל־פְּנֵי הָהוּם and darkness (was) upon the surface of the deep. The omission of the substantive verb between the subject and predicate is of constant occurrence in Hebrew.

וְרֹחַ (w'rū<sup>h</sup>h), רֹחַ a monosyllabic noun (§ 519. 2.) in the construct state belonging to Dec. I. a. (§ 569. a.); the vowel under ה is Pattahh furtive (§ 23). The prefix ו is Waw conjunctive (see וְאֵת v. 1.).

מְרִיחָהּ the feminine (to agree with רֹחַ) of מְרִיחָהּ part. Pi'hel of רָחַף. The first radical ר preserves its Pattahh, although the following ה cannot receive Daghesh (§ 85. 2.). This feminine is formed from the masculine by adding the characteristic termination ת־ ( § 494. I. 2.). The accent is on the penult by § 56. 2.

הַמַּיִם the noun מַיִם water is used only in the plural (§ 560); the ( ) of מ is here lengthened into ( ) on account of the accompanying pause-accent Cilluk (§ 107. 1.). The prefixed ה followed by Daghesh is the definite article (see הַמַּיִם v. 1.).

Verse 3.

וַיֹּאמֶר and he said, comp. of יֹאמֶר 3 pers. m. sing. fut. Kal of the פָּא verb אָמַר to say (§§ 271, 272) and a prefixed ו followed by Daghesh, which from its power of converting a future into an imperfect or historical past is called Waw conversive (§ 212 et seq.). The addition of this syllable at the beginning of the word causes the accent of the ultimate to be drawn back to the penult (§ 57. 4.); in consequence of which the vowel ( ) of the former syllable is shortened into ( ) (§ 215. 2.).

יְהִי 3 pers. m. sing. fut. Kal of the הָיָה verb לָהּ to be, apocopated from יִהְיֶה, the last ה being rejected, and the first one taking the vowel ( ), which is homogeneous to the following י (§ 98. 1.), while the preformative י resumes its original ( ) (§ 162), thus יְהִי (§ 466). The apocopated form of the future is employed to intimate a wish, or a mild command (§ 208) less forcible than that conveyed by the imperative, which the Almighty needed not to employ, the mere expression of a wish being sufficient to insure obedience to his requests.

אוֹר a noun, the element light (Lat. lux).

וַיְהִי and there was, 3 pers. m. sing. fut. Kal of הָיָה with ו conversive (§ 466, see וַיֹּאמֶר above). As the preformative י has ( ), the Daghesh which it would otherwise receive is omitted\* (§ 214. 2.); the Sh'wa however remains mobile, as is indicated by the Methegh which completes the first syllable (§§ 18., 63. 1. c.).

## Verse 4.

וַיִּרְא fut. Kal of the לָּה verb רָאָה *to see*, with ו conjunctive; the preformative י takes (ֿ) for (ֿ) because followed by the guttural ר (§ 442), and the third rad. ה is rejected on account of the prefix ו (§ 217. 1.).

אֶת the illustrative particle (see אֶת v. 1.), with (ֿ) shortened into (ֿ) on account of the following Makkeph (§ 678).

הָאֹר the light; for הָ see הָאֶרֶץ v. 1.

כִּי the relative conjunction *that* (*quòd*) (§ 638). For the Daghesth lene in כ, see בָּרָא v. 1.

וַיִּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב *and God saw, to wit the light, that (it was) good*, i. e. God saw that the light was good.

וַיְבָרֵךְ fut. Hiph. of the perfect verb בָּרַךְ (§ 251), with ו conv., which latter causes the (ֿ) of the simple future יְבָרֵךְ (§ 187) to be changed into (ֿ) (§§ 100. 1. note, 216.). The second radical ד, which is preceded by Sh'wa quiescent, receives Daghesth lene by § 41. The accent is on the ultimate by § 57. 4.

וּבֵין comp. of prep. בֵּין *between* (§ 667. 1.) and ו conj., which here takes its homogeneous vowel *u* instead of Sh'wa, on account of the following labial (§ 684. 3. a.). As ב is preceded by a vowel, it does not take Daghesth lene (§ 38).

הַחֹשֶׁךְ Here the short vowel (ֿ) of the def. art. ה remains before the strong guttural ח (§ 629. 1.).

בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ *between the light and between the darkness*, i. e. between light and darkness. The prep. בֵּין is generally as in this instance repeated before the latter of two nouns which it serves to place in opposition to one another.

## Verse 5.

וַיִּקְרָא fut. Kal of קָרָא *to call*, with ו conv. As this is a verb לָּא, the second radical takes *ā* in the future instead of *ō* (§ 424).

לְאֹר *to the light* for לְהָאֹר, the noun אֹר preceded by the prep. ל and def. art. ה (see הָאֶרֶץ v. 1.); the ה of the latter is rejected, and its vowel given to the preceding ל (§ 670. 1.).

וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם *and God called to the light, 'day,'* i. e. he called the light *day*. This is the usual construction, the name given being put in the accusative, and the person or thing named in the dative.

וּלְחֹשֶׁךְ *and to the darkness*, consisting of the noun חֹשֶׁךְ preceded by ו conjunctive, the prep. ל, and the def. art. ה. As in the word לְאֹר, the ה of the article is rejected by § 77. 3., and its vowel, which before the



strong guttural ה remains short (§ 629. 1.), is given to the preceding ל, thus לַהֲשִׁיף for לַהֲשִׁיף ( § 670. 1.).

קָרָא the accent, which by § 57. 1. should be on the ultimate, is thrown back to the penult, as the first syllable of the next word is accented, in order to avoid the concurrence of two tone-syllables (see § 60).

לַיְלָה (*lā-y'lá*) the noun לַיְלָה *night* with ה parag. (§ 82. 2. b.); the ( \_ ) of the first syllable being lengthened into ( \_ ) on account of the pause-accent (see הַמָּיִם v. 2.). The accent of לַיְלָה is on the penult by § 56. 2., and it retains its place on the reception of the paragogic termination, which is always unaccented (§ 54. 3.).

עָרָב a Segholate noun (§ 501. 3.) accented on the penult by § 56. 2.

בָּקָר a Segholate of the participial form (§ 503. 2.).

אֶחָד the cardinal numeral *one*, in the masc. sing. absolute, agreeing with יוֹם (§ 610).

## No. II. GEN. 1 : 6—8.

### Verse 6.

רָקִיעַ (*rā-kí<sup>e</sup>h*) a noun formed like the Chald. part. pass., from the root רָקַע (§ 504. 2.); the ( \_ ) under ע is Pattahh furtive (§ 23).

בְּתוֹךְ comp. of תוֹךְ constr. of תָּוֶךְ (§§ 93. 2. a. note, 569. d. note) and prep. בְּ *in* (see בְּרֵאשִׁית v. 1.).

וַיְהִי 3 pers. m. sing. fut. apoc. Kal of יָהָה with ו conjunctive (§ 684). This would make וַיְהִי (see וַיְהִי v. 3.); but as the concurrence of two Sh'was at the beginning of a word is inadmissible, since it would render necessary the pronunciation of three consonants without an intermediate vowel (§ 15), the first of them is here regularly changed into the vowel ( \_ ) (§ 104. 4. b.), in which the following י then rests (§ 684. 2.).

מַבְדִּיל part. Hiph. of בָּדַל (§ 189): ד with Dagh. lene, see וַיַּבְדֵּל v. 4.

לַמַּיִם *to water*, comp. of the noun מַיִם and the prep. ל; the ( \_ ) of the penult is lengthened into ( \_ ) by the pause-accent (see הַמָּיִם v. 2.), which also causes the prep. ל to take ( \_ ) instead of ( \_ ) (§ 671).

וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם lit. *and let it be dividing* (§ 164) *between water* (with respect) *to water*, i. e. let it divide water from water. In this instance the place of the second בֵּין (see הָאָדָם וּבֵין הַחֹשֶׁךְ v. 4.) is supplied by the prep. ל, a construction of less frequent occurrence than the other.

### Verse 7.

וַיֵּשׁ (*way-yá<sup>s</sup>hs*) fut. Kal of יָשָׁה, with ו conv., which causes the third radical ה to be elided, while the preformative י takes ( \_ ) on account

of the following guttural (see וִירָא v. 4.); the guttural ע takes Pattahh furtive instead of ( ), to facilitate its enunciation (§ 23).

הָרָקִיעַ the def. art. has ( ) on account of the following guttural ר (see הָאָרֶץ v. 1.), and takes Methegh by § 65. 1. a.

הַמַּיִם with two Pashtas and the tone on the penult (see הוּדָה v. 2.).

אֲשֶׁר the relative pronoun *who, which, what*, of both genders and numbers (§ 636).

מִתַּחַת מִן comp. of the prepositions מִן *from* and תַּחַת *beneath*; the ך of the former is assimilated to the ת of the latter by § 77. 2., which is denoted by the insertion of Daghesth compensative in ת (§ 672).

לָרָקִיעַ for לְהָרָקִיעַ, see לָאוֹר v. 5. and הָרָקִיעַ above.

מֵעַל מִן comp. of the prepositions מִן *from* and עַל *upon*. Here also as in מִתַּחַת the ך of מִן is elided; as however it cannot be compensated by Daghesth in the following letter, which is a guttural (§ 84. 3.), the short vowel ( ) of מ is changed into the longer ( ) (§ 102. 1. c.), in order to form a simple syllable (§ 16. b.). See § 672.

\*' *between the water which was from beneath as to the firmament and between the water which was from above as to the firmament*, i. e. between the water which was below and that which was above the firmament.

#### Verse 8.

שְׁמַיִם the ( ) of מ (see הַשְּׁמַיִם v. 1.) is lengthened into ( ) on account of the pause-accent (see הַמַּיִם v. 2.).

שֵׁנִי the ordinal numeral *second* (§ 623).

### No. III. GEN. 1 : 9—13.

#### Verse 9.

יִקָּוּ *let there be collected*, 3 pers. m. plur. fut. Niph. of קָוָה, for יִקְוָהוּ (§ 439. 2.).

מָקוֹם a noun formed from the inf. abs. of the עו' verb קוּם by prefixing מ (§ 522. 1.).

יִרְאָה *so that there may be seen*, 3 pers. f. sing. fut. Niph. of רָאָה with ו conj. As the first rad. ר is a guttural, which cannot receive Daghesth, the ( ) of the preformative is lengthened into ( ) (§§ 260, 261); and as the third rad. is ה, the second takes ( ) instead of ( ) by § 438. 2. As the accent is on the last syllable, the first takes Methegh by § 65. 1. a.

\*' *etc.*, a contraction of גּוֹמֵר *and so forth*, comp. of Chald. גּוֹמֵר *completion* and ו conj.

הַיַּבֶּשֶׁה comp. of יַבֶּשֶׁה a noun from inf. Pi'el of יָבַשׁ *to be dry* (§ 507) and the def. art. הַ: meaning *the dry land*, for הַיַּבֶּשֶׁה; like Lat. *dextra*, *right hand*, for *manus dextra*.

## Verse 10.

לַיַּבֶּשֶׁה for לְהַיַּבֶּשֶׁה, the הַ of the def. art. being rejected by § 670.1. וּלְמִקְנֶה comp. of מִקְנֶה constr. of מִקְנֶה *collection* (§ 572. note) from the root קָנָה, formed by prefixing מִ (§ 536); the prep. לְ; and ו conj., which takes the vowel *u* because followed by a letter with Sh'wa (§ 684.1.). This word is not like its parallel לַיַּבֶּשֶׁה accompanied by the article, because, as the specifying noun with which it is in construction is definite, the whole idea expressed by the two words is considered as being thereby defined (see § 567).

רִמִּים masc. plur. abs. of רִמָּה (§ 575. 4. note).

## Verse 11.

תִּדְרֹשׁ 3 pers. f. sing. fut. apoc. Hiph. of דָּרַשׁ (§ 209. 1.), agreeing with אֶרֶץ.

עֵשֶׂב a Segholate noun with the accent on the penult (§ 56. 2.). The accompanying Y'thikh is a *prepositive* regularly placed under the right edge of the initial letter (§ 51).

מִזְרִיעַ part. Hiph. of the זָרַע gutt. verb זָרַע; the ( \_ ) under ע is Pattahh furtive (§ 310).

מִזְרִיעַ *seeding seed*, i. e. producing seed. It is very common in Hebrew to employ as the complement to a verb a correlate noun denoting the product of the action, for the sake of perspicuity or of intensity.

עֵץ is in the construct with the following פְּרִי, and belongs to Dec. I. *a*. (§ 569. *a*). פְּרִי עֵץ *tree of fruit*, i. e. fruit-tree.

עֹשֶׂה ('*hó-sé*) act. part. Kal of the עָשָׂה verb עָשָׂה (see par. p. 182). The tone of the word is drawn back to the penult on account of the following accented monosyllable פְּרִי (§ 60). The accompanying accent ( \_ ) is the conjunctive Mahpach (§§ 50, 51).

פְּרִי As the preceding word עֹשֶׂה bears a conjunctive accent and ends in a simple syllable, the initial labial of פְּרִי takes Daghesth forte; עֹשֶׂה פְּרִי must therefore be pronounced '*hó-sep p'rí* (§ 35).

לְמִינֵהּ the noun מִין *sort, kind* (§§ 520. 1.), preceded by the prep. לְ, and followed by the pronominal suffix of the third pers. m. sing. הּ (par. p. 241) agreeing with עֵץ. The accent is on the suffix by § 58. 1.

זָרַע the Segholate זָרַע with pron. suff. הּ, on receiving which the vowels of the noun undergo the same change as in forming the plural construct (see § 591, where for "the nouns" read *the singular nouns*).

אשר זרעו *which its seed*, i. e. whose seed. This is a very common construction of the relative אשר, which, being of both genders and numbers (see the word v. 7.), is placed absolutely at the commencement of the phrase, and its gender, number, and case afterwards pointed out in the proper place.

בּ the prep. בּ *in* with pron. suff. 3 pers. m. sing. (§ 673).

#### Verse 12.

וַתֵּצֵא *and it brought forth*, 3 pers. f. sing. fut. Hiph. of the פִּי verb יָצָא *to go forth*, whose original י is in this species restored (§ 346). The prefixed ו conv. causes the ultimate vowel (י) of the simple future תֵּצֵא to be changed into (י) (see וַיִּבְדֵּל v. 4.).

לְמִינָהּ i. q. לְמִינוּ v. 11., a fuller form of the suffix being taken (see par. p. 241).

עֲשֵׂה-פָרִי (*hō-sep p'ri*). As these two words are connected by Makkeph, they are considered as one; accordingly the first loses its accent (§ 70), and takes Methegh on the penult (§ 66). The point in the initial פ of the second is Daghest forte (§ 35).

### No. IV. GEN. 1 : 14—19.

#### Verse 14.

מְאֹרֹת (written *defectively* as it is called for מְאֹרוֹת, see § 13. Rules 2, 4.) fem. plur. of מְאֹר *a light* (Lat. *lumen*) (§ 522. 1.), belonging to Dec. II. *d.*, Class II.

יִהְיֶה מְאֹרֹת *let there be lights*. The masc. sing. verb (see יִהְיֶה v. 3.), being followed by a fem. plur. noun, is to be construed as impersonal.

בְּרִקְיעַ comp. of רִקְיעַ constr. of רִקְיעַ Dec. II. *d.* and the prep. בּ. On the concurrence of two Sh'was at the commencement of the word, the first of them is changed into the shortest vowel ( ) (§ 670. 2.).

לְהַבְדִּיל inf. constr. Hiph. of בָּדַל with prep. ל. It assumes the construct form on account of the prefixed preposition (§ 161).

הַיּוֹלֵךְ comp. of יוֹלֵךְ (see the word v. 5.) and the def. art. הַ (§ 628).

וְהָיוּ *and they shall be*, consisting of הָיוּ 3 pers. plur. pret. Kal of הָיָה and ו conv. preterite (§ 218), by means of which the future signification of the preceding יִהְיֶה is attributed also to הָיוּ (see § 219).

לְאֹתָם comp. of אֹתָם אֹתוֹת (see מְאֹרֹת above) fem. plur. of אֹתָהּ and the prefixed prep. ל.

וּלְמִוְעָד plur. of the masc. noun מוֹעֵד (§ 518. 1.), with the prefixed prep. ל and ו conjunctive, which latter here rests in its homogeneous



vowel Shurek by § 684. 1. The accent Munahh under מ supplies the place of Methegh (§ 68).

למַעֲרִים ולמַעֲרִים *for signs and for seasons*, i. e. for signs of seasons, to indicate the seasons; an instance of the grammatical figure hendiadys, in which two nouns are joined together by a conjunction instead of being placed in construction. This is not of unfrequent occurrence in Hebrew.

וּלְיָמִים comp. of יָמִים plur. of יוֹם (see § 575. 1. note) and the prefixes וּלְ, for which see וּלְמַעֲרִים above.

שָׁנָה plur. of the fem. noun שָׁנָה, which takes either of the plural terminations יָם or וֹת (§ 558. 2.).

Verse 15.

לְמַאֲוֹרָה *for causing light*, see בְּרָקִיעַ v. 14.

לְהָאִיר *for causing light, to give light*, inf. Hiph. of אָוִר *to be light* (§ 372), with the prep. לְ.

Verse 16.

וַיַּעַשׂ see the word v. 7.

שְׁנֵי constr. of שְׁנַיִם the cardinal numeral *two* (§ 610).

הַגְּדֹלִים *the great*, masc. plur. of the adj. גָּדוֹל Dec. II. *d.*, Class II., with the def. art. prefixed. It agrees in gender and number with the preceding הַמַּאֲוֹרָה the plural of the masculine noun מַאֲוֹר, which, although ending in the plural in either יָם or וֹת (§ 558. 1.), constantly retains in that number the gender of the singular. It is usually the case, as in the present instance, that an adjective which relates to a definite noun is also made definite.

הַמַּאֲרָה הַגְּדֹלִים (*lumina magna*) *great lights*. In Hebrew an adjective employed as a mere qualificative is placed after its noun.

לְמִמְשָׁלָהּ sing. constr. of מִמְשָׁלָה *rule, dominion*, a fem. noun of Dec. IV. (§ 573. c. note) from מָשַׁל *to govern*, with prep. לְ. The accent is on the penult by § 56. 2. לְמִמְשָׁלַת הַיּוֹם *for the dominion of the day*, i. e. to rule over, to regulate the day.

הַקָּטָן וְהַגָּדוֹל הַמַּאֲוִר הַגְּדֹל *the great light and the small light*, i. e. the greater light and the smaller light, viz. in relation to one another.

הַזֵּוֹלָה the noun זֵוִל with הַ paragogic (§ 82. 2. b.) and the def. art. הַפְּזֻבִּים masc. plur. of פֻּזַּב Dec. II. *b.*, Class I., with def. art. prefixed. Methegh is placed under the antepenult by § 65. 1. *a.*

Verse 17.

וַיִּהְיֶה fut. Kal of the פָּה verb יָהָה (§ 317) with ו conversive.

אֹתָם *them*, the illustrative particle אֹת with the pronominal suffix of the third pers. masc. plur. ם־ (§ 678).

הַשְּׂמִים see the word v. 1.; the ( ) of the penult is here lengthened into ( ) on account of the accompanying pause-accent (§ 107. 1.).

## Verse 18.

וְלִמְשָׁל inf. constr. of מָשַׁל, with the prep. לְ (§ 161), the ( ) of which is changed into ( ) by § 670. 2., and the simple conjunction וְ.

בַּיּוֹם *over the day* for בְּהַיּוֹם. The ה of the article is rejected, and ב takes its vowel (§ 670. 1.).

וּבְהַיְיָלָה for וּבְהַיְיָלָה (§ 670. 1.), see הַיְיָלָה v. 16. The conjunction ו takes ׀ before the labial ב by § 684. 3. a.

וְלַהֲבָדִיל see לַהֲבָדִיל v. 14.; as prep. ל has Sh'wa, the prefixed ו conjunctive takes u (§ 684. 1.). The first syllable has Methegh by § 65. 1. a.

## No. V. GEN. 1:20—23.

## Verse 20.

וַיִּשְׂרָצוּ 3 pers. plur. fut. Kal of שָׂרַץ *to swarm with, to produce in abundance*.

שָׂרָץ *creatures produced in abundance*, as *reptiles*, &c., a collective Segholate noun from the root שָׂרַץ (§ 501. 3.).

חַיָּה fem. of the adj. חַי *living, alive*, from the verb חָיָה, the third radical on the reception of the asyllabic termination ה־ being restored in the form of Daghesch forte (§ 32). It agrees in the feminine with the Segholate noun נֶפֶשׁ, which is common (§ 495. 2.).

חַיָּה שָׂרָץ *reptiles of a living breath*, i. e. live reptiles.

עוֹף *fowl*, that which flies, a collective noun from עָף *to fly* (§ 519. 2.).

יָעוֹף fut. Pi'el of the עוֹ verb עָף, which in this species doubles the third radical instead of the second (§§ 380, 381).

עַל־פָּנָי lit. *on the surface of*, meaning here *in front of, over against*.

## Verse 21.

וַיִּבְרָא fut. Kal. of the בָּרָא verb בָּרָא, whose second radical takes the vowel ( ) on account of the following א (§ 424), with ו conv.

תַּיִם for תַּיִמִּים (§ 550) plur. of the masc. noun תַּיִם *sea-monster* Dec. I. c., Class I.

כָּל־ (cōl) *the whole of, all, every*, constr. of כָּל *all*; this, being followed by Makkeph, loses its accent (§ 70), and consequently its long vowel Hholem is shortened into Kamets Hhatuph (§ 101. 3. a.).

הַחַיָּה fem. adj. with def. art., lit. *which (is) living*, the article here supplying the place of a relative pronoun (§ 635). Methegh accompanies the first ( ) by § 63. 1. *a*.

הָרִמְשׁוּ act. part. f. sing. Kal of רִמַּשׁ *to creep* (§ 503. 2.), with the def. art., which here takes ( ) on account of the following guttural (§ 629. 1.). It belongs by its form to Dec. I. *d*., and agrees with הַחַיָּה.

שָׂרְצוּ 3 pers. plur. pret. Kal of שָׂרַץ.

לְמִינֵיהֶם for לְמִינֵיהֶם (see §§ 598, 599) plur. constr. of the noun מִין with suff. 3 pers. m. plur. הֶם (§ 587. 2. *a*.) and the prep. לְ prefixed. The suffix הֶם is one of those which constantly take the accent, and are thence termed *grave* (§ 590. 1.).

כָּל עוֹף כָּנָף *every fowl of wing*, i. e. every bird that flies.

Verse 22.

וַיְבָרֶךְ fut. Pi'el of the בָּרַךְ gutt. verb, with ו conv. The Daghesh of the preformative י is omitted by § 214. 2.; and as the second radical is a guttural, the ( ) of the first is lengthened into ( ) (§§ 286, 287). The accent is shifted to the penult on the reception of ו, and consequently the ( ) of the ultimate is shortened into ( ) (§ 215. 3.).

לְאָמֹר consisting of אָמַר inf. constr. of אָמַר with prep. לְ, which by § 104. 4. *c*. makes לְאָמֹר; and this, on account of the extreme weakness of א, which causes it to prefer resting in a vowel, is further changed to לְאָמֹר (§ 88. 4.); lit. *in saying*, i. e. in the words following.

פָּרָה m. plur. imp. Kal of the פָּרָה verb לָה; the last radical is rejected by § 439. 2.

וַיְרָבּוּ m. plur. imp. Kal of רָבָה (see preceding word), with ו conjunctive, which rests in its homogeneous vowel *u* by § 684. 1.

וַיִּלְלֵהוּ m. plur. imp. Kal of the לָלַח verb לָלַח, with ו conj., which rests in *u* by § 684. 3. *a*.

בְּיָמֵיהֶם for בְּיָמֵיהֶם, see יָמִים v. 10.; the ה of the article is rejected, and its vowel given to the preceding ב, by § 631. 1.

וַיִּרְבֶּה fut. apoc. Kal of רָבָה, the third radical of the simple future וַיִּרְבֶּה (par. p. 182) being rejected, and the ( ) of the second shifted back to the first (§ 209. 3.). The accent is on the penult by § 55. 2.

No. VI. GEN. 1:24—31.

Verse 24.

וַיִּצְאָה 3 pers. f. sing. fut. apoc. Hiph. of יָצָא (see וַיִּצְאָה v. 12.), the ultimate vowel יָ of the simple future וַיִּצְאָה (§ 346) being changed into ( ) (§ 209. 1.).

לְמִינָהּ the noun מִין with suff. 3 pers. f. sing. (§ 586) and prep. לְ.

וְרָמַשׁ the Segholate noun רָמַשׁ with accent on the penult (§ 56. 2.), in consequence of which the prefixed ו conjunctive takes (ְ) instead of (ִ) (§ 684. 3. b.).

וְחִיתָּ with ו parag. (§ 82. 3.) for חִיתָּ constr. of חִיתָּ Dec. IV. b. The short vowel (ְ) is accompanied by Methegh in order to complete the syllable (§ 63. c.); for, as the second vowel is rejected on receiving the asyllabic augment ו (§ 104. 2.), the Daghesth of ו is omitted by § 33. 1.

#### Verse 25.

וְהָיָה הַחַיָּה הָאָרֶץ *the beasts of the field*; the collective הָיָה, being in construction with a definite noun, does not take the article (see וְלִמְקָנָהּ v. 10.).

#### Verse 26.

נַעֲשֶׂה *let us make*, first. pers. plur. fut. Kal of עָשָׂה. As the first radical is a guttural, the preformative נ takes the homogeneous (ְ) of the following compound Sh'wa (§ 256); and this (ְ) is accompanied by Methegh according to § 63. 1. b. As the third radical is ה, the second takes the vowel (ִ) (§ 438. 2.). This verb agrees in the plural with the noun אֱלֹהִים according to its grammatical form; but as the noun is logically in the singular (see בָּרָא אֱלֹהִים v. 1.), the verb is to be regarded as agreeing with it in this particular also.

בְּצַלְמֵנוּ comp. of צֶלֶם a Segholate noun which undergoes in the singular the same change on receiving a suffix as in forming the plural construct (§ 591), נוּ the pron. suffix of the first pers. plur. preceded by the vowel of union (ְ) (§ 587. 1.), and the prep. בְּ. The accent is on the penult by § 58. 2.

כְּדִמוּתָנוּ comp. of דָּמָה from the לָהּ verb דָּמָה (§ 532), the pron. suffix נוּ, and the prep. כְּ, whose (ְ) is changed into (ִ) by § 670. 2. The initial כ takes Daghesth lene by § 39. 3. The accent is on the penult by § 58. 2.

בְּצַלְמֵנוּ כְּדִמוּתָנוּ *in our image, according to our likeness*, i. e. like us and no other; the two terms of similar import being employed to give an intensitive force to the assertion. See הָיוּ וְבָהוּ v. 2.

וְיִרְדּוּ 3 pers. m. plur. fut. Kal of יָרַד, the third radical being rejected by § 439. 2. In Hebrew, as in other languages, collective nouns, although bearing the singular form (as the word אָדָם in the present instance), are frequently construed as plurals.

בְּדִגָּתָם comp. of דָּגָה constr. of דָּגָה a coll. noun of Dec. IV. d., and the prep. בְּ, which takes (ְ) by § 670. 2. The first letter ב, although commencing a word, does not receive Daghesth; because the preceding



word ends in a simple syllable, and is accompanied by a conjunctive accent (§ 39. 4.): and the third, ג, is also destitute of one, although preceded by Sh'wa quiescent, because the word is in the construct (§ 41).

וְבַעֲפֹה the conjunction ו rests in *u* on account of the following labial ב (§ 684. 3. a.).

וּבְהִבְהֵמָה for וּבְהִבְהֵמָה, for ו see the word preceding; the ה of the article is rejected by § 670. 1.

הָרִמָּה m. sing. act. part. Kal of רָמַשׁ with the def. art., agreeing in all respects with the noun הָרִמָּשׁ to which it relates, in the same manner as an adjective. See הָגִדְלִים v. 16.

Verse 27.

בְּצִלְמִי וּ pron. suff. 3 pers. m. sing. (see בְּצִלְמִי v. 26.).

אֹתוֹ *him*; the illustrative particle אֹת with pron. suff. 3 pers. m. sing. (§ 678). This pronoun agrees with the same collective noun אָדָם (see וַיִּרְדּוּ v. 26.) in the singular, the latter being here regarded as the name of a species without respect to the individuals which it includes.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצִלְמוֹ וּגו' *and God created man in his own image, in the image of God he created him*, i. e. God created man in his own image and not in any other. The intensity which in verse 26 was expressed by the addition of another word of similar meaning (בְּדִמְיוֹתָיו) is here signified by a repetition of the entire statement in a different form.

וַיִּקַּח the conjunction ו takes *u* by § 684. 1.

אֹתָם see the word v. 17. Here the pronoun is put in the plural number, because the collective אָדָם to which it refers is now spoken of as including different individuals.

Verse 28.

וַיִּבְרָךְ וּגו' see v. 22.

לָהֶם *to them*, the pron. suff. of the third pers. plur. הֶם joined to the prep. לֵ which then takes ( ) (§§ 671, 673).

בְּבִשְׂתָּהּ for בְּבִשְׂתָּהּ (§§ 100. 1. note, 485.) imp. m. plur. Kal of בָּשַׁת with pron. suff. 3 pers. f. sing. (see p. 197).

וַיִּרְדּוּ imp. m. plur. Kal of רָדָה with ו conj. (see וַיִּרְבּוּ v. 22.).

בְּרִגְתָּהּ see the word v. 26. Its initial aspirate ב here takes Daghesth lene, because the preceding word, although ending in a simple syllable, is accompanied by a disjunctive accent (§ 39. 3.).

הָרִמָּשׁ see the word v. 21.

Verse 29.

הִנֵּה interj. *lo! behold!* i. q. הֵן (Lat. *en!*). This particle is frequently placed at the commencement of a proposition, for the purpose of soliciting the reader's attention, and thereby conferring emphasis on what is stated.

נָתַתִּי first pers. sing. pret. Kal of נָתַן; the second נ, being accompanied by Sh'wa, is assimilated to the following ת, which is indicated by the Dag-hesh forte placed in the latter (§§ 77. 2., 333.).

לָכֶם to you, prep. ל with suff. כֶּם 2 pers. m. plur. (see לָהֶם v. 28.).

שֶׁב אֶת-כָּל-עֵשֶׂב three words connected by Makkeph (§ 70).

זָרַע part. act. Kal of זָרַע, with Pattahh furtive under ע by § 300.

זָרַע זָרַע (seminantem semen) sowing, scattering (its) seed. Comp. זָרַע מִזֶּרַע v. 11.

כָּל-הָאָרֶץ the whole of the earth, the whole earth (see כָּל-נֶפֶשׁ v. 21.). כ does not take Dag-hesh lene, because it is preceded by a simple syllable with ■ conjunctive accent (§ 39. 4.).

וְאֵת-כָּל-הָעֵץ The illustrative particle אֵת here points out כָּל-הָעֵץ as the object of the transitive verb נָתַתִּי and in apposition with כָּל-הָאָרֶץ (§ 676).

אֲשֶׁר-בּוֹ which in it, i. e. in which, see v. 11.

זָרַע for זָרַע on account of the accompanying pause-accent (§ 107. 1.).

יְהִיָּה 3 pers. m. sing. fut. Kal of יָהָה (§ 466). As the Sh'wa under the first ה is mobile, the short vowel ( ) preceding it takes Methegh by § 63. c.

אֶכְלָה (a'och-lá, § 24. 2. a.) a fem. noun formed from the masc. אָכַל by adding the fem. term. הֶ- (§ 503. 2.).

#### Verse 30.

וְלִכְלֹ- comp. of כָּל (see the word v. 21.) with prep. ל and ו conjunctive (see § 684. 1.).

הָאָרֶץ the accent T'lisha Gh'dhola ( ~ ) placed on this word is a preposi-tive (see § 49), but the tone as usual is on the penult.

עֵשֶׂב אֶת-כָּל-יֶרֶק all greenness of herb, i. e. every green herb; an abstract noun used instead of an attributive (see תָּהָר וְבָהָר v. 2.). The illustrative particle אֵת here also shows that the force of נָתַתִּי extends to the word כָּל.

#### Verse 31.

מָאֵד strength, and as an adverb very (§ 663. 1.); thus here מָאֵד טוֹב very good.

### No. VII. GEN. 2: 1—3.

#### Verse 1.

וְיִכְלָו and there were entirely finished, 3 pers. m. plur. fut. Pu'hal of the כָּלָה verb כָּלָה to be finished, with ו conversive. The third radical is rejected by § 439. 2.; י without Dag-hesh, see יִיָּהָה 1: 3.

צָבָא comp. of the noun צָבָא and the pron. suffix ם (see § 588), the addition of which occasions the rejection of the first vowel of the noun (§ 590. 2.). וְכָל-צָבָא and *all their hosts*, i. e. all which they contain.

Verse 2.

וְיִכָּל fut. Pi'hel of כָּלָה with ו conv., for וְיִכָּלָה (§ 217. 1.). בָּיּוֹם for בְּהַיּוֹם (§ 670. 1.). הַשְּׁבִיעִי the *seventh* (§ 623), agreeing in every respect like other adjectives with the noun to which it relates.

מִלְאָכָה constr. of the fem. noun מִלְאָכָה, which is מִלְאָכָה (§ 573. c. note), with pron. suff. 3 pers. m. sing., on receiving which the same change takes place in the vowels of the noun as in the masculine Segholates (see § 591).

וְשָׁבָה fut. Kal of שָׁבָה.

מִכָּל comp. of כָּל and the prep. מ for מִן followed by Daghes forte on account of the assimilated ך (§ 672).

Verse 3.

עָשָׂה pret. Kal of עָשָׂה (§ 438. 2.).

יִקְרָא fut. Pi'hel of יָקָרָא.

אֵת see the word 1 : 27.

לַעֲשׂוֹת inf. constr. of the ע gutt. and עָשָׂה verb, with the prefixed prep. ל, which here takes ( \_ ) by § 670. 2., and is accompanied by Methegh (§ 63. 1. b.): lit. *in making, doing*, i. e. in deed, in fact; compare לֵאמֹר 1 : 22.

No. VIII. GEN. 2 : 4—25.

4. אֵלֶּה *these*, i. e. the facts that have now been narrated; com. plur. demonstrative pronoun (see § 634), with the accent on the penult, to enable the long vowel ( \_ ) to make a mixed syllable (§ 55. 1.).—תּוֹלְדוֹת a feminine plural noun formed from the verbal root יָלַד by prefixing the letter ת (§ 518. 2.), lit. *generations*, i. e. genealogy = history, as ancient history consisted chiefly of genealogies. The first syllable takes Methegh by § 63. 2.—בְּהִבְרָא inf. Niph. of בָּרָא, with pron. suff. 3 pers. m. plur. ם, and prep. ב; lit. *in their being created*, i. e. during their creation. As to the ה, which in most editions is put in a smaller character than the rest of the word, see § 5. note.—עֲשׂוֹת see לַעֲשׂוֹת v. 3.—יְהוָה *Jehovah God*, i. e. *the God Jehovah*, or as it is usually rendered *the Lord God*. These two appellations of the Deity are placed in

apposition. For the pointing of יהוה see § 71., and for its etymology § 647.—ביום עשות יהוה lit. *in the day of Jehovah's making*, i. e. during the time in which Jehovah made.

5. וכל שיה טרם יהיה lit. *and every plant before it was*, i. e. before there was any plant. The particle טרם is generally followed by a future tense, which however is to be rendered as a past, the literal signification being *before an event was going to be*, i. e. before it took place.—בארץ for בְּהָאָרֶץ (§ 670. 1.); there is no Daghes in ב, by § 39. 4.—יָצָא fut. Kal of the ל gutt. verb יָצָא. On account of the final guttural, the second radical takes ( ) (§ 298), which by the pause-accent is lengthened into ( ) (§ 107. 1.).—כִּי לֹא הָיָה וְגו' This and all which follows to the end of the verse is stated parenthetically.—הָיָה pret. Hiph. of הָיָה.—וְאָדָם אֵין and a man (was) not, i. e. there was no man.—לְעַבְדִּי comp. of עָבַד inf. constr. Kal of the פ gutt. verb עָבַד (§ 255), with prep. לְ, which takes ( ) by § 670. 2.

6. אֵר a noun formed from the עָר root אָרַד (§ 519. 1.).—יָעֲלֶה fut. Kal of the פ gutt. and לָהּ verb עָלָה (see נִעְשָׂה 1:26.).—וְאֵר יַעֲלֶה וְגו' a mist used to arise, &c. This verse forms the concluding clause to the first part of the preceding verse, and is introduced according to a common idiom of the Shemitish tongues by the conjunction וְ. The future tense is here employed to denote the repetition of the action.—הִשְׁקָה it gave to drink, watered, pret. Hiph. of the לָהּ verb שָׁקָה i. q. שָׁתָה to drink (see § 73. 2. c.); the second vowel is ( ) instead of ( ) because the third radical is ה (§ 438. 3.).

7. וַיִּצְרֶה fut. Kal of the פ' verb יָצַר with ו conv. The simple future is יִצְרֶה (§ 339); but the prefixed ו causes the ultimate short vowel ( ) to be changed into ( ) (§ 349).—וַיִּצְרֶה יְהוָה אֱלֹהִים הָאָדָם עָפָר and the Lord God formed the man of dust. The verb יָצַר is construed with two accusatives, one of the thing made and the other of the material.—מִן הָאָרֶץ (taken) from the ground.—וַיִּפֹּחַ fut. Kal of נָפַח, for יִפֹּחַ (§ 317), with ו conv.—בְּאַפֵּי comp. of אָפַי dual constr. of אָף nostril (§ 563. 1.) and pron. suff. 3 pers. m. sing. (§§ 587. 2. a., 603.), preceded by the prep. בּ into.—נִשְׁמָתָה constr. of the fem. noun נִשְׁמָה Dec. IV. e.—חַיִּים life, used only in the plural (§ 560).—נָפַשׁ חַיָּה see the expression 1:20.—וַיְהִי לְנֶפֶשׁ חַיָּה lit. *and he was for a living soul*, i. e. he became a living being. The verb חָיָה construed with the prep. לְ signifies either *to belong to* or *to become* that to which the particle is prefixed: it is used here in the latter sense.

8. וַיִּטֵּעַ fut. Kal of the פ' verb נָטַע with ו conv. (see וַיִּפֹּחַ in the preceding verse).—גֶּן garden, i. e. a place protected by an inclosure, formed from the ע' root גָּנָה to cover, protect (§ 524).—מִקְדָּם from or at the east,



the Segholate noun קֶדֶם *the front, the east* (from the root קָדַם *to be or go before*, as the Orientals in naming the points of the compass place the face towards the rising sun), and the prefixed preposition מַ followed by Dag-hesh (§ 672).—וַיֵּשֶׁם fut. Kal of the ע' verb יָשַׁם with ו conv. The simple future is וַיֵּשֶׁם, which in the apocopate becomes וַיֵּשֶׁם, and on receiving ו conversive וַיֵּשֶׁם (§§ 211, 401).

9. וַיִּצְמַח לְיִצְחָק fut. Hiph. of צָמַח with ו conv. (§ 295).—נְחָמֵד *desired, desirable*, part. Niph. of נָחַד. Instead of the usual ( ) the characteristic נ takes the longer vowel ( ) on account of the following guttural (§ 259), which owing to the strength of its sound takes simple instead of compound Sh'wa (§ 275).—לְמַרְאֶה of *appearance*, the derivative noun מַרְאֶה, formed from the root רָאָה *to see* by prefixing the letter מַ (§ 536), with prep. לְ.—מִאֲכָל *food*, a noun also formed by prefixing מַ, from the verbal root אָכַל *to eat*. The first syllable takes Methegh by § 63. b.—עֵץ הַחַיִּים *the tree of life*. The first noun, being put in the construct with a definite noun, does not take the article (see הַלְמַקְוֶה 1: 10.); while to the second, although an abstract noun, one is prefixed, as is frequently the case in Greek, German, and French, thus ὁ βίος, *das Leben, la vie*. The first ( ) takes Methegh by § 63. 1. a.—בְּחֹךְ constr. of חָךְ with prep. בְּ (see the word 1: 6.).—הַגֵּן the noun גֵּן with def. art. The ( ) of the ultimate is lengthened into ( ) on account of the accompanying disjunctive accent Zakeph Katon (see §§ 105, 107. 1.).—דַּעַת inf. constr. of the ע' verb יָדַע (§ 350).—וְרַע comp. of the noun רָע, whose ( ) is lengthened into ( ) by the pause-accent Çilluk (§ 107. 1.), and the conjunction וְ, whose ( ) is from the same cause changed into ( ) (§ 684. 3. b.).—עֵץ הַדַּעַת טוֹב וְרַע *the tree of the knowing of good and evil*, i. e. from which comes the knowledge of good and evil.

10. יֹצֵא (is) *flowing out, flows out*, act. part. Kal of יָצָא. It is very common in Hebrew to employ the participle of a verb, with an ellipsis of the verb of existence, in lieu of the preterite or future tense of such verb.—יַמִּינֶךָ the ( ) of the prep. מִן is here changed into ( ) on account of the following guttural, which does not admit Dag-hesh (§ 672).—לְהִשְׁקֹת inf. constr. Hiph. of the ל' verb שָׁקַח, with prep. לְ, on account of which the infinitive assumes the construct form (see § 161).—וּמִשָּׁם and *from there* (Fr. *et de là*), and *thence*, the adverb of place שָׁם *there*, with prep. מִן followed by Dag-hesh forte, and ו conj., which takes the vowel *u* on account of the following labial (§ 684. 3. a.).—יִפְרֹד *it divides itself*, fut. Niph. of פָּרַד (§ 141. 2.). The continuance of an action, as in the present instance, is frequently denoted in Hebrew by employing the future tense, because such an action may very properly be regarded, with relation to any point of the time during which it lasts, as still about to take place.—

אַרְבַּעַה the cardinal numeral *four*, with the feminine termination, qualifying the masculine noun רִאשִׁים (see §§ 611, 612).—רִאשִׁים plur. of ראש (p. 246).—וַיִּפְרֹד וַיְהִי לְאַרְבַּעַה רִאשִׁים *it divides itself, and becomes four heads*, i. e. it separates, and is thus converted into four heads or sources of streams. The conjunction ו prefixed to the preterite הָיָה places it in apposition with regard to time with the preceding יִפְרֹד (§§ 218, 219).

11. הָאֶחָד *the one*, i. e. the first, a cardinal for an ordinal (§ 626). The first syllable takes Methegh by § 65. 1. *a.*—שֵׁם הָאֶחָד פִּישוֹן *the name of the first (is) Pishon*. The ellipsis of the verb of existence, as already mentioned, is of very frequent occurrence.—הַזֶּה *which (is) surrounding, which surrounds*, act. part. Kal of כָּבַב, with the definite article, which when prefixed to a participle may be regarded as a relative pronoun (see § 635).—אֲשֶׁר שָׁם *which there, i. e. where* (see אשר זרעו 1:11.).

12. וַיְהִיב constr. of וָהִיב Dec. III. *a.* with ו conj. The (ִ) under י is employed instead of (ֵ), probably to show that it is mobile (see § 20. note). The conjunction ו takes its homogeneous vowel *u* by § 684. 1., and receives Methegh by § 63. 2.—וְהָיָה pron. of 3 pers. f. sing. (p. 81) with def. art. הָ, employed as a demonstrative agreeing with הָאָרֶץ (§ 633). Here, as is sometimes the case, the article retains its short vowel (ִ) before the weak guttural ה (see § 629. 1.).

13. הַשֵּׁנִי the ordinal numeral *second*, with def. art. (see הַשֵּׁנִי v. 2.).

14. הַהִלֵּךְ act. part. Kal of הִלֵּךְ, with def. art. הָ, which retains its (ִ) before ה (§ 629. 1.), and takes Methegh by § 63. 1. *a.*—קָדְמָת־הַנְּהַר הַרְבִּיעִי הוּא פָרַת—*and the fourth river is Euphrates*. Here, as is frequently the case, the personal pronoun is employed as a copula instead of the verb of existence (§ 648).

15. וַיִּנָּחֵם fut. Kal of נָחַם, for יִנָּחֵם (§ 334), with ו conv.—וַיִּנָּחֵם *and he placed him*, fut. Hiph. of נָחַם *to rest, remain in a place*, with pron. suff. יָהּ (tab. p. 195) and ו conv. The form of the simple future is יִנָּחֵם; but in a few instances, where the preformative י retains (ִ) even after the rejection of ו, the first radical takes Dagheh conservative, in order to make a mixed syllable, as in וַיִּנָּחֵם Num. 14:36. (see § 393).—בֶּן the noun בֵּן with prep. בְּ, which here does not receive Dagheh lene (§ 39. 4.).—עָבָדָה ('*hā-bh'dhāh*) inf. constr. Kal of עָבַד with fem. sing. suff. הָ, the addition of which causes the second vowel of the absolute form עָבַד to be rejected by § 104. 2. That the (ִ) under ע is the *ā* of the absolute עָבַד, and not its second vowel *ō* which has been shifted back to the first radical, and shortened into *ō*, as is generally stated, is proved by the absence of the Dagheh lene which would otherwise be inserted in the third radical, as in אָרְבָּה and רָחֲבָה Gen. 13:17. (§§ 41, 42); for it

must be understood that the suffixes are not added to nouns already in the construct, but that by their addition they occasion nouns to be put in that state (see § 567); hence the changes in the vowels of nouns to which they give rise are not necessarily always the same as those which take place on entering into construction with other nouns (see § 590). The suffix  $\text{הָ}$  refers to  $\text{אָן}$ .— $\text{וְלִשְׁמֶרָה}$ , for  $\text{וְלִ}$  see  $\text{וְלִרְמִים}$  1 : 14.;  $\text{שְׁמֶרָה}$  inf. Kal of  $\text{שָׁמַר}$  with suff.  $\text{הָ}$ , see the word preceding.

16.  $\text{וְרִצּוֹ}$  fut. Pi'el of the  $\text{לָחַץ}$  verb  $\text{רָצָה}$ , with  $\text{ו}$  conv., which causes the rejection of the third radical  $\text{ה}$ , and consequently of the Daghesh forte in the second (§§ 217. 1., 451.).— $\text{לֵאמֹר}$  inf. constr. Kal of  $\text{אָמַר}$  with the prep.  $\text{לִ}$ , see the word 1 : 22.— $\text{הֵגֶן}$  see the word v. 9.— $\text{עַץ־הַיֵּגֶן}$  the first word takes Methegh by § 66., on which account its vowel (  $\text{ֵ}$  ) is not shortened although followed by Makkeph (see § 70).— $\text{אָכַל תֹּאכֹל}$  *eating thou mayest eat*, i. e. thou mayest certainly eat, thou hast full permission to eat. The first word is the infinitive absolute, the second the future sec. pers. m. sing. of  $\text{אָכַל}$  *to eat* (§ 272). The infinitive of a verb immediately followed by its future is frequently made use of in Hebrew to express the idea with greater emphasis than would be done by employing the future alone.

17.  $\text{וּמִעֵץ}$  the prep.  $\text{מִ}$  takes (  $\text{ֵ}$  ) by § 672., and the conj.  $\text{ו}$  its homogeneous vowel  $u$  by § 684. 3. *a.*— $\text{תֹּאכֹל}$  fut. of  $\text{אָכַל}$ , the same as  $\text{אָכַל}$  in the preceding verse, except that the second radical as is sometimes the case takes (  $\text{ֵ}$  ) instead of (  $\text{ֵ}$  ) (§ 273).— $\text{מִמֶּנְהוּ}$  *from it* for  $\text{מִמִּנְהוּ}$  by § 77. (see § 673).— $\text{וּמִעֵץ הַדֵּעַת טוֹב וְרַע לֹא תֹאכֹל מִמֶּנּוּ}$  *and of the tree of the knowing of good and evil thou shalt not eat of it*, i. e. thou shalt not eat of the tree of the knowledge of good and evil. In order to bestow emphasis on the words  $\text{עַץ הַדֵּעַת טוֹב וְרַע}$ , they are put by a common rule of Shemitish grammar at the head of the sentence, while their place after the verb is supplied by a personal pronoun. The natural order would be  $\text{וּמִעֵץ הַדֵּעַת טוֹב וְרַע לֹא תֹאכֹל מִמֶּנּוּ}$ .— $\text{אָכְלָךְ}$  (*'a'chōl-chā*) inf. constr. with suffix 2 pers. m. sing., which by taking the accent (§ 58. 3.) causes the  $\text{ō}$  of the infinitive  $\text{אָכַל}$  to be shortened into  $\text{ō}$  (§ 488).— $\text{בַּיּוֹם אָכְלָךְ}$  *in the day of thy eating*, i. e. in the day on which thou eatest. As the second word is made definite by its suffix, the first, which is in construction with it, does not take the article.— $\text{מֹת תָּמוּת}$  *thou shalt surely die*, inf. abs. and fut. Kal of the  $\text{עָו}$  verb  $\text{מוֹת}$ , see  $\text{אָכַל}$  v. 16.

18.  $\text{הָיָה}$  inf. constr. of  $\text{הָיָה}$  (§ 466).— $\text{לְבַדּוֹ}$  *in his separation, by himself*, the noun  $\text{בַּד}$  *separation*, with the pron. suff. 3 pers. m. sing. and the prep.  $\text{לִ}$ .— $\text{לֹא טוֹב הָיָה הָאָדָם לִבְדּוֹ}$  *lit. it is not good the being of man in his separation*, i. e. it is not good for man to be alone. As there is no neuter gender in Hebrew, when one is required either the masculine or feminine must be taken instead: here the masculine

adjective טוב *bonus* is employed instead of a neuter.—אֵשָׁה fut. Kal of the פ gutt. and לָהּ verb עָשָׂה (see §§ 270., 438. 2.).—לָּו for him, for the Dagghesh in the liquid ל see § 35.—פָּנָהּ comp. of נָגַד *front of, before*, with suff. וּ, whence the second ( ) is rejected by § 104. 2., and the prep. כּ like, as; lit. *like before him*, i. e. corresponding to him, suitable for him.

19. וַיֵּצֵר the same as וַיַּצֵּר v. 7., excepting that here the first radical is rejected, as is sometimes the case (see § 349.).—חַיַּת הַשָּׂדֶה *the beasts of the field*, i. e. beasts which dwell in the wilderness, wild beasts, the same as חַיַּת הַזָּאֵר 1:25.—וַיָּבֵא and he caused to come, brought, fut. Hiph. of בֹּא *to come*, with ו conv., on account of which the (ר) of the simple future יָבִיא (§ 373) is changed into ( ) (§ 216).—וַיָּבֵא אֶל הָאָדָם and he brought (them) to the man. In Hebrew as in Latin, pronouns which form the object of a verb are not unfrequently omitted when such omission can easily be supplied by the reader, and consequently occasions no ambiguity.—לִרְאוֹת inf. constr. Kal of רָאָה *to see* (§ 441), with prep. ל, which takes ( ) by § 670. 2.; lit. *for seeing, to see*, i. e. *to ascertain*, the idiom in this instance corresponding precisely to that of the English.—מַה יִּקְרָא לוֹ *what he will call it*. The י of יִקְרָא takes Dagghesh on account of the preceding short vowel ( ) (§ 35). For the particle ל after the verb יִקְרָא see 1:5. The pron. suff. ו agrees formally in the masc. sing. with the collective עוֹף, the nearest of the two nouns to which it relates.—וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה and all that he calls it, (viz. that) the man (calls) the living being, i. e. whatever the man calls each living being. Here the statement is first made in the fewest possible words, and the particulars given afterwards.—שָׁמָּה the noun שָׁמָּה with the asyllabic pron. suff. ו, on receiving which the vowel of the noun is rejected, the rule § 104. 2. extending to some monosyllables with ( ).

20. וַיִּקְרָא הָאָדָם שְׁמוֹת plur. abs. of שֵׁם Dec. I. a., Class I.—וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה and the man called (gave) names to all the cattle. The usual ellipsis of the word שֵׁם is here filled up.—וְלָאָדָם לֹא מָצָא but for Adam one found not (Fr. *on ne trouva point*), i. e. but for Adam there was not found; the verb מָצָא is here employed impersonally. Or it may be rendered thus, *but as to Adam, he found not*, i. e. Adam did not find.

21. וַיִּפֹּל and he caused to fall, he cast, fut. Hiph. of the פָּל verb פָּל, with ו conv.; the first radical פ is assimilated to the second (§ 324), and the (ר) of the simple future יִפֹּל is changed into ( ) on account of the prefixed ו (§ 216).—תִּרְדָּמָה a fem. noun from רָדָם formed by prefixing ת (§ 510. 2.).—וַיִּשָּׁן fut. Kal of the שָׁן verb שָׁן (§ 339), with ו conv.; its ultimate vowel ( ) is lengthened into ( ) by the pause-accent 'Aathnakh (§ 107. 1.).—וַיִּקָּח see the word v. 15.—אָתָּה fem. form of the



cardinal numeral **אֶחָד** *one* (§ 610), agreeing with **צֶלַע** understood, see the next word.—**מִצַּלְעָתִיר** *from his ribs*, comp. of **צֶלַע** Dec. III. *a.* plur. constr. of **צֶלַע**, with pron. suff. 3 pers. m. sing. connected to the noun by means of the same vowel as to the masc. plur. (see § 587. 2. *b.* and par. p. 242), and the prep. **מִן** *from, of*.—**תַּחְתָּנָה** for **תַּחְתָּנָה**, the prep. **תַּחַת** *under* with the pron. suff. **הָ** and an intermediate **נ** epenthetic (§ 484. 1.); lit. *under it*, i. e. in the place of, instead of it.

22. **וַיִּבֶן** fut. Kal of the **בָּנָה** verb with **ו** conv. (see § 442). Although the accent T'lisha K'tanna which is a postpositive (§ 51) is on the ultimate, the tone remains on the penult (§ 57. 4.).—**וַיַּבְשֵׁל** *and he formed the rib into a woman*.—**וַיִּבְיָאָהָ** for **וַיִּבְיָאָהָ** (§ 100. 1. *note*) fut. Hiph. of **בִּיאָה**, with fem. pron. suff. **הָ**, which causes the rejection of the ( **א** ) of **וַיִּבְיָאָהָ** by § 104. 1. The accent is on the penult by § 58. 2.

23. **זֹאת** *this* (woman), a fem. demonstrative pronoun (§ 632).—**הַעַתָּה** *this time, now*, comp. of **פַּעַם** (Fr. *fois*, Germ. *mal*) and def. art. **הַ**.—**וַיַּעַצְמִי** plur. of the Segholate noun **עֶצֶם** Dec. I. *d.*, Class III., with suff. 1 pers. sing. (§ 587. 2. *a.*), the form of the plural absolute being retained, as is always the case when receiving one of the light suffixes (§ 590. 2.); the prep. **מִן** has ( **י** ) by § 672., and Methegh by § 65. 1. *a.*—**וַיִּבְשֵׁר** the conjunction **ו** takes its homogeneous *u* instead of Sh'wa on account of the following labial (§ 684. 3. *a.*).—**וַיִּבְשֵׁרִי** comp. of **בָּשַׁר** Dec. III. *a.*, the asyllabic suffix **י** 1 pers. sing., on the reception of which the ( **א** ) of the first radical is rejected by § 104. 1. (see § 590. 2.), and the prefixed prep. **מִן**.—**וַיִּקְרָא** *to this shall be called*, i. e. this shall be called.—**אִשָּׁה** (for **אִנְשָׁה**) *woman*, formed by adding the fem. characteristic termination **הָ** to the obsolete noun **אִנֶּשׁ** *man* (see **אִישׁ** and **אִשָּׁה** p. 245).—**וַיִּבְשֵׁר** the prep. **מִן** takes ( **י** ) for ( **א** ) on account of the initial guttural (§ 672).—**וַיִּקְרָא** for **וַיִּקְרָא** pret. Pu'hal of **קָרָא**; the **ק** takes compound instead of simple Sh'wa (§ 20. *note*), and Daghesh is irregularly omitted; consequently ( **י** ) takes Methegh to form a simple syllable (§ 63. 1. *b.*).—**זֹאת** for the Daghesh in **ז** see § 35.

24. **עַל־כֵּן** *upon this, therefore*.—**יֵעֲזֹב** (*yā'-h'zōbh*) fut. Kal of the **עָזַב** gutt. verb, whence the first radical has compound instead of simple Sh'wa, and the preformative ( **י** ) instead of ( **א** ) (§ 256); the ultimate vowel *ō* is shortened into *ō* on account of the following Makkeph, which causes the rejection of the accent (§ 70).—**וַיִּבְרָא** *his father*, **אָב** with pron. suff. 3 pers. m. sing. (p. 245).—**וַיִּבְרָא** *his mother*, **אִמָּה** with the same suffix as the preceding (p. 245).—**וַיִּדְבֹק** *and he shall cleave*; here the preterite **דָּבַק** is to be rendered by the same tense as **יֵעֲזֹב**, to which it is connected by the prefixed conjunction **ו** (§§ 218, 219).—**וַיִּבְרָא** *his wife*; the noun **אִשָּׁה** is changed in the construct into **אִשָּׁת**, and on receiving a



suffix into אִשָּׁתָּה (p. 245).—וַיְהִי third pers. plur. pret. Kal of הָיָה with ו conj.; it is to be rendered like וַיִּבְרַךְ by the same tense as יַעֲזֹב, thus וַיְהִי לְבָשָׁר אֶחָד *and they shall become one flesh*, i. e. they shall belong to one another.

25. וַיְהִי 3 pers. m. plur. fut. Kal of הָיָה with ו conv.; ו has Methegh by § 63. 1. c. In Hebrew, as in other inflected languages, a verb, pronoun, &c. referring to two or more persons of both sexes is placed in the masculine gender, on account of the more prominent part which the male sex act in the affairs of life.—שְׁנֵיהֶם *both of them*, comp. of שְׁנֵי constr. of שְׁנַיִם the cardinal numeral *two*, with suff. 3 pers. m. plur.—עֲרֹמִים (for עֲרֹמִים as in 3 : 7.) masc. plur. of עָרַם Dec. II. d., Class II., the *ō* of which is shortened in the plural into *ū*, and Daghesth inserted in מ to form a mixed syllable (§ 32). The vowel ו is irregularly written for ( ), and is considered as equivalent to it, just as on the other hand ( ) is sometimes found instead of ו (see § 100. 1. note); this is proved to be the case by the Daghesth in מ, which is pointed out to the reader's notice by the marginal note דגש אחר שורק *Daghesth after Shurek*.—יִתְבַּשְׁשׁוּ fut. Hithp. of the בֹּשַׁע verb (§ 383) for יִתְבַּשְׁשׁוּ; the second ( ) is changed into ( ) by the pause-accent Çilluk (§ 107. 2.).—וְלֹא יִתְבַּשְׁשׁוּ *and they were not ashamed of themselves*. The particle ו, by connecting this clause to the preceding, carries back the time to the same period.

#### No. IX. GEN. 3 : 1—24.

1. וַיְהִי the masc. noun נָחַשׁ of Dec. III. a., with the def. art. הָ and ו conj.—עָרֹם masc. adjective agreeing with the preceding noun; its accent is on the ultimate by § 56. 1.—מִכָּל חַיַּת הַשָּׂדֶה lit. *cunning from every beast of the field*, i. e. the most cunning of wild beasts. In Hebrew the comparative degree is denoted by the prep. מִן *from*, i. e. in comparison with, and the superlative by מִכָּל *from all*, i. e. in comparison with all, prefixed to or placed before the noun with which the comparison is made, while the adjective itself remains unvaried (§ 608).—אָכַל 2 pers. m. plur. fut. Kal of אָכַל (§ 272); ת is without Daghesth lene by § 39. 4., and takes Methegh by § 63. 2.—אָף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ *also that God has said ye shall not eat of any tree of the garden?* Here by a rule of Shemitish grammar to which we have already had occasion several times to refer, the particle אָף *also* is placed at the beginning of the sentence in order to give it additional force; for the question is, whether God had *also* commanded them not to eat of any

tree whatever, the fact of his having commanded them to abstain from the fruit of a particular tree being known to the serpent already.

2. וְהָאֱמֶר 3 pers. f. sing. fut. Kal of אָמַר, with ו conv. (§ 273).—נֹאכַל 1 pers. plur. fut. Kal of אָכַל (§ 272).

3. וּמִפְּרִי before the labial מ the conjunction ו takes its homogeneous vowel *u* (§ 684. 3. a.).—וְהִגַּעְוּ 2 pers. m. plur. fut. Kal of the פָּגַע verb פָּגַע, for הִגַּעְוּ (§ 317); ה is without Daghesh lene by § 39. 4.—לֹא תִגַּע בּוֹ *ye shall not touch it*; the verb נָגַע is construed with different particles (see Lex.), but generally, as in the present instance, with בּ.—וְהָמָהוּן for תִּמְהוּן (§ 100. 1. note) 2 pers. m. plur. fut. Kal of the עָו verb מוֹת מוֹתָ (§ 363). The full plural termination הֵן is retained (see p. 106), and takes the accent by the general rule § 55. 1.; in consequence of which the ( ) of the preformative is rejected (§ 385).

4. מוֹת infin. absol. of מוֹת (§ 362).—לֹא-מוֹת תִּמְהוּן *ye shall surely not die*, see אָכַל הָאֵכֶל 2: 16.

5. יָדַע (*yô-dhé<sup>a</sup>h*) act. part. Kal. of יָדַע, the final guttural taking Pattahh furtive by § 300.—כִּי יָדַע אֱלֹהִים *for God (is) knowing*, i. e. *God knows*. Here again we have the active participle, with an ellipsis of the verb of existence; see וְנָהָר יֵצֵא מִדֶּגֶן 2: 10.—אָכַלְכֶם (*a<sup>a</sup>chôl-chém*) inf. constr. אָכַל with pron. suff. 2 pers. m. plur. כֶּם (see אָכַלְךָ 2: 17.).—וְנִפְתָּחוּ *they will be opened*, 3 pers. plur. pret. Niph. of פָּתַח *to open*, with ו conv. pret. (§ 218 et seq.).—עֵינֵיכֶם *your eyes*, plur. constr. of עֵין with pron. suff. כֶּם; the first syllable has Methegh by § 65. 1. a.—וְהָיִיתֶם 2 pers. m. plur. pret. Kal of הָיָה (see § 439. 1.), with ו conv. pret., which here takes ( ) instead of ( ) by § 684. 2. and Methegh by § 63. 1. c.—כַּאֲלֵהִים *like God*, the noun אֱלֹהִים with prep. כּ; this by § 670. 2. would make כַּאֲלֵהִים, but the extreme weakness of the letter א causes כ to take ( ), in which א then rests (§ 88. 4.).—יָדְעִי act. part. plur. constr., *knowing (scientes)*.

6. וְתִתְּרָא fut. Kal of the לָה verb רָאָה, with ו conv., on account of which the last radical is rejected, while the ( ) of the preformative, as is sometimes the case in the first and second persons, is lengthened into ( ), thus fut. וְתִתְּרָה, with ו conv. וְתִתְּרָא (§ 442).—טוֹב לְמֵאֲכָל *good for food*, see 2: 9.—תִּתְּרָה *desire*, here *something to be desired, something agreeable*, a noun formed by prefixing the letter ת to the verbal root אָרָה *to desire* (§ 537); the first syllable takes Methegh by § 63. 1. c.—הָיָה *it was* (see § 650).—לְעֵינַיִם *to the eyes* (for לְהָעֵינַיִם) the dual of עֵין (§ 563. 1.), with prefixed prep. ל and def. art. ה, whose ה is rejected, and whose vowel, which is ( ) on account of the following guttural (§ 629. 1.), is given to the preposition, by § 670. 1. The accent is on the penult by § 56. 2., and the first syllable is accompanied by Methegh according to

§ 65. 2. *b.*—**לֶהֱשִׁיבֵל** inf. constr. Hiph. of **שָׁבַל** with prep **לְ**; the characteristic preformative **ה**, although such is not always the case, is here retained (§ 244).—**תֵּקַח** 3 pers. f. sing. fut. Kal of **לָקַח** (§ 334).—**מִפְרֵיוֹ** *from or of its fruit*, constr. of **פָּרַי** Dec. I. *a.*, with the asyllabic suffix **י** of the third pers. m. sing., which, by taking the final consonant **י** of the noun for its enunciation, causes the rejection of the preceding vowel ( **י** ) in which that consonant rested, thus **פָּרַי**; to prevent the concurrence of two Sh'was at the beginning of a word, the first is changed into the vowel ( **י** ), thus **פָּרַי** (§ 104. 4. *b.*), and to this is prefixed the prep. **מִן** followed by Daghesh forte (§ 672).—**וְתֹאכַל** 3 pers. f. sing. fut. Kal of **אָכַל** (§ 273), with **ו** conv.; its ultimate vowel ( **י** ) is here shortened into ( **י** ) by the pause-accent (see § 108).—**וְנָתַתְּ** fut. Kal. of **נָתַתְּ**, for **נָתַתְּ** (§ 317), with **ו** conv.—**לְאִישָׁהּ** *to her husband*, **הָ** pron. suff. 3 pers. f. sing. (§ 586).—**עִמָּהּ** *with herself*, prep. **עִם** with pron. suff. **הָ**, on the reception of which **נ** takes Daghesh conservative, that the preceding short vowel ( **י** ) may still make a mixed syllable (§ 32).—**וַיֹּאכַל** fut. Kal of **אָכַל**, with ultimate ( **י** ) for ( **י** ), see **וְתֹאכַל** above.

7. **וְתִפְקְחֶנָּה** 3 pers. f. plur. fut. Niph. of **פָּקַח**, with **ו** conv. As the last radical is a guttural, the second takes ( **י** ) instead of ( **י** ) (§ 303). For the two similar accents on the word, see **וְהוּא** I : 2. ; it agrees with the following noun **עֵינֶי**, which is feminine by § 494. II. 1. *c.*—**וַיִּדְעוּ** 3 pers. m. plur. fut. Kal of the **יָדַע** verb **יָדַע** (§ 339), with **ו** conv. The accent under the penult is equivalent to Methegh (§ 68), which should be placed there by § 63. 2.—**עִירְמִים** for **עִירְמִים** (§ 550) plur. of **עִירָם**, the *ō* of which is shortened into *ū* (§ 101. 3. *b.*), i. q. **עִירְמִים**, see 2 : 25.—**הֵם עִירְמִים הֵם** *that they (were) naked*.—**וַיִּתְפָּרוּ** fut. Kal of **תָּפַר**, with **ו** conv., which takes Methegh by § 65. 1. *a.*—**עָלָהּ** *leaves*, constr. of the noun **עָלָה** (§ 572. *note*) here used collectively.—**לָהֶם** *for themselves*, the prep. **לְ** with the pron. suff. **הֶם** (§ 671).—**הַגֵּרֹת** plur. of **הַגֵּרָה** a fem. noun of Dec. IV. *a.*

8. **וַיִּשְׁמְעוּ** fut. Kal of **שָׁמַע** with **ו** conv.; for the Methegh accompanying the first syllable, see **וַיִּתְפָּרוּ** v. 7.—**קוֹל־** constr. Dec. I. *a.*—**מִתְהַדְּקֶה** part. Hithp.—**בְּהֹנֶן** for **בְּהֹנֶן** (§ 670. 1.).—**רִחָה** Pattahh furtive under **ח** by § 23.—**וַיִּתְחַבֵּא** *and he hid himself*, fut. Hithp. of **חָבַא** with **ו** conv.—**אִשְׁתּוֹ** see the word 2 : 24.—**וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ** *and he hid himself the man and his wife*, i. e. the man and his wife hid themselves. When in Hebrew a verb has two or more subjects, it is either put in the plural as in English, or as in the present instance it is made to agree with the nearest subject both in gender and number.—**מִפְּנֵי** *from the face of, from before, from*.

9. **וַיִּקְרָא יְהוָה אֱלֹהִים אֶל הָאָדָם** *and the Lord God called to the man*. The verb **קָרָא** it will be perceived is here construed, not with **לְ** as for-

merly, but with אַל, and the verb and particle bear the primitive simple meaning *to call to*. The difference lies in the two particles, which are nearly synonymous, "but," observes Gesenius, "with this distinction, that אַל is more usual in the proper and physical signification, while ל is more commonly employed in a tropical and metaphorical sense." Lex. Man. sub part. ל, Prof. Robinson's trans.—אֵינְכָהּ for אֵינְכָהּ *where* (art) *thou?* the interrogative adverb אֵי *where?* with pron. suff. כָּה (§ 593) and an intervening נ epenthetic (see §§ 81. 2., 682. 5.). The accent is on the penult by § 58. 3.

10. קָלָךְ the noun קָל with suff. 2 pers. m. sing. The first syllable takes Methegh by § 63. 2.—שָׁמַעְתִּי 1 pers. sing. pret. Kal of שָׁמַע.—וְאָרָא 1 pers. fut. Kal of the פִּי verb וָרָא, with ו conv., which takes ( \_ ) by § 214. 3. When the first radical is thus retained, it is usual for the second to take ( \_ ) (§ 339); but as this verb is לָא as well as פִּי, the short vowel ( \_ ) is lengthened into ( \_ ) by § 90. 1.—אָנֹכִי *I* (was).—וְאָחַבְתָּ 1 pers. sing. fut. Niph. of אָחַב with ו conversive. As the first radical is a guttural, the preformative א takes ( \_ ) instead of ( \_ ) (§§ 260, 261). For the precise force of the Niph'al species as here employed, see § 141. 2. *note*.

11. אָתָּה pret. Hiph. of the פָּל verb נָגַד for הִנְגִיד (§ 324).—אָתָּה (*át-tā*) *thou* (art); the pause-accent shifts the tone to the penult by § 109., and lengthens ( \_ ) into ( \_ ) by § 107. 1.—הֵמֶן (Lat. *an de?*) comp. of the prep. מֵן *from* and the interrogative particle הֵ (§ 641).—צִוִּיתִךָ *I commanded thee*, pret. Pi'el of the לָהּ verb צָוָה (§ 449), with suff. 2 pers. m. sing.—לְבַלְתִּי *to or for not*, comp. of the negative adverb בְּלָתִי and prep. ל.—אָכַל inf. constr. of אָכַל, for אָכַל, the ultimate *ō* being shortened into *ō* by the following Makkeph (§ 70).—לְבַלְתִּי אָכַל-מִמֶּנּוּ *for not eating of it*, i. e. not to eat of it.—אָכַלְתָּ 2 pers. m. sing. pret. Kal of אָכַל; the second radical has ( \_ ) for ( \_ ) on account of the accompanying pause-accent (§ 107. 1.).—הֵמֶן-הָעֵץ אֲשֶׁר צִוִּיתִךָ לְבַלְתִּי אָכַל *lit. whether from the tree which I commanded thee not to eat of it thou hast eaten?* i. e. hast thou eaten of the tree of which I commanded thee not to eat? for this construction of אֲשֶׁר see זרעו אשר 1: 11.

12. נִתְּתָה 2 pers. m. sing. pret. Kal of נָתַן, for נִתְּתָה (§ 333); here the full termination תָּה of the pron. אָתָּה is employed as a personal affirmative instead of the usual תָּ (see § 223).—עִמָּדִי *with me*, comp. of prep. עִמָּד *with* and pron. suff. 1 pers. sing. עִמָּי, i. q. עִמָּי; it is the only manner in which the prep. עִמָּד is employed.—אֲשֶׁר נִתְּתָה עִמָּדִי *whom thou hast placed with me*.—הִוא ancient form of הִיא *she* (p. 81).—נִתְּתָה-עִמָּי As the first of these two words connected by Makkeph ends in a simple



syllable, the initial liquid of the second receives Daghesth (§ 35).—הוא נתנה-לי *she herself gave to me*; the pronoun הוא, which is here not needed for perspicuity, is employed as are the personal pronouns in Latin for the sake of emphasis.—אֶכְל 1 pers. fut. sing. Kal of אָכַל, for אֹכֵל (§ 273), with ו conversive, which takes (ַ) for (ָ) by § 214. 3.

13. לְאִשָּׁה *to the woman*, for לְהָאִשָּׁה (§ 670. 1).—מַה-זֹּאת *what (is) this?* Here the feminine demonstrative זאת (§ 632) is employed as a neuter (see לֹא טוֹב וְגו' 2: 18.). For the Daghesth after מה see § 640. 1.—עָשִׂיתָ 2 pers. f. sing. pret. Kal of the עָשָׂה verb לָהּ (§ 439. 1).—נָשָׂא pret. Hiph. of the נָשָׂא verb פָּלַח (§ 324), with the pron. suff. נִי of the first pers. sing. (tab. p. 195).

14. עָשִׂיתָ 2 pers. m. sing. pret. Kal of עָשָׂה, see עָשִׂיתָ in the verse preceding.—כִּי עָשִׂיתָ זֹאת *because thou hast done this*. As the second word, which terminates in a simple syllable, bears the conjunctive accent Munahh (§ 50), the initial dental of the third takes Daghesth forte by § 35.—אָרַר pass. part. Kal of אָרַר.—אָרַר מְכַל הַבְּהֵמָה *cursed (be) thou from all cattle*, i. e. be thou the most cursed of all cattle; see remarks under עָרוֹם מְכַל וְגו' 3: 1.—גָּחֹן constr. of גָּחֹן Dec. II. d., with suff. 2 pers. m. sing. The penult takes Methegh by § 63. 2.—חַלְהֵךְ 2 pers. m. fut. Kal of חָלַךְ (§ 339); ה is without Daghesth lene by § 39. 4.—יָמֵי constr. (§ 581. a.) of יָמִים plur. of יוֹם (§ 575. 1. note).—חַיֵּיךְ constr. of חַיִּים *life*, used in the plural only (§ 560), with suff. 2 pers. m. sing. (§ 587. 2.). The accent is on the penult by § 58. 3.—כָּל יְמֵי חַיֶּיךָ *all the days of thy life*, i. e. during thy whole life.

15. אָשִׁיתָ 1 pers. sing. fut. Kal of the אָשָׂה verb עָשָׂה (see par. p. 162).—בֵּינֶךָ the prep. בֵּין *between* with pron. suff. כָּ *thee* (tab. p. 272); the first syllable takes Methegh by § 63. 2.—בֵּינֶךָ וּבֵין הָאִשָּׁה *between thee and the woman*, see בֵּין הָאִשָּׁה וּבֵין הַחֶשֶׁךְ 1: 4.—זָרַע the Segholate noun זָרַע with pron. suff. כָּ (§ 591).—הִוא *he*, referring to זָרַע immediately preceding, which is personified.—יִשְׁפֹּךְ fut. Kal of the שָׁפַךְ verb עָשָׂה, thus יִשְׁפֹּךְ (§ 363), with the pron. suff. כָּ; this has the accent by § 58. 3., and hence causes the (ַ) of the preformative to be rejected (§ 104. 1.). The penult takes Methegh by § 63. 2.—תִּשְׁפֹּכְהוּ for תִּשְׁפֹּךְהוּ 2 pers. m. sing. fut. Kal of שָׁפַךְ (see יִשְׁפֹּךְ above), with pron. suff. הוּ and an intermediate epenthetic ה (§ 484. 1.).—הוּא יִשְׁפֹּךְ רֹאשׁ וְאֶתָּה תִּשְׁפֹּכְנִי עַקֵּב *he shall bruise thee (as to) the head, and thou shalt bruise him (as to) the heel*, i. e. he shall bruise thy head, and thou shalt bruise his heel. The suffix is here joined to the verb instead of the noun, thus יִשְׁפֹּךְ רֹאשׁ for יִשְׁפֹּךְ רֹאשְׁךָ, which forms a species of synecdoche, where the whole is first put, and its meaning afterwards restricted by the mention of a part.



16. **הָרְבָה** *to make many, to multiply*, inf. Hiph. of the **רָבָה** verb *to be many*, for **הָרְבָה**, which is used only adverbially (§ 662).—**אַרְבָּהָ** fut. Hiph. of the same verb.—**הַרְבַּה אַרְבָּה** *multiplying I will multiply*, i. e. I will exceedingly multiply; see **אָכַל תֹּאכַל** 2 : 16.—**עֲצָבוֹנָהּ** constr. of **עֲצָבוֹן** Dec. II. *e.* with pron. suff. 2 pers. f. sing. **הָ** (§ 586).—**וְהָרִינָהּ** the noun **הָרִין** with pron. suff. **הָ**, preceded by **ו** conjunctive. The antepenult takes Methegh by § 65. 1. *a.*—**עֲצָבוֹנָךְ וְהָרִינָךְ** *thy pain and thy conception*, i. e. the pain of thy conception. Here the two nouns **עֲצָבוֹן** and **הָרִין**, the latter of which qualifies the former, instead of being put in the state of construction, are connected by the conjunction *and*, by the grammatical figure hendiadys (see **לֵאמֹתָ וּלְמוֹעֲדֶיךָ** 1 : 14.).—**תִּלְדִּי** 2 pers. f. sing. fut. Kal of **לָדָה** (§ 339). The penult takes Methegh by § 63. 2.—**בָּנִים** plur. of **בֵּן** *son, child* (§ 575. 1. note); **ב** without Daghes by § 39. 4.—**אֵישׁ** the immutable monosyllabic noun **אִישׁ** with suff. 2. pers. f. sing. (§§ 586, 588).—**תִּשְׁוֶקֶתְךָ** the fem. noun **תִּשְׁוֶקָה**, formed from the **עו** root **שׁוּק**, by prefixing the letter **ת**, and adding the feminine characteristic termination **הָ** (§ 522. 2. *b.*); to which is subjoined the pron. suff. 2 pers. f. sing. **הָ** (tab. p. 241). It will be observed that the **ה** of feminine nouns ending in **הָ** is changed into **ת**, as in forming the singular construct (§ 572), on receiving even the *asyllabic* suffixes; in such case however the preceding ( **ק** ) remains unchanged in order to form a simple syllable (see par. p. 242). The first accent supplies the place of Methegh (§ 68).—**יִמְשֹׁל־** (*yīm-shōl*) fut. Kal of **יָמַשׁל**, for **יִמְשֹׁל**, whose ultimate vowel Hholem is shortened into Kamets Hhatuph by the following Makkeph (§ 70).—**בָּהּ** the prep. **ב** with pron. suff. 2 pers. m. sing. (tab. p. 269).

17. **וְלֵאמֹר** the conjunction **ו** before a letter without a vowel takes its homogeneous vowel *u* instead of Sh'wa (§ 684. 1.).—**אִשְׁתְּךָ** *thy wife*, the accent C'gholta is a postpositive (§ 57), and does not indicate the situation of the tone, which is on the penult by § 58. 3.—**אֲרִירָהּ** part. pass. with fem. term. **הָ**, which causes the rejection of the first vowel (§§ 104. 1., 504. 1.).—**בְּעִבּוּרָהּ** the compound prep. **בְּעִבּוּר** *on account of*, formed of the noun **עִבּוּר** and the prep. **ב**, which takes ( **ו** ) the corresponding vowel of the following ( **ו** ) by § 670. 2., with pron. suff. **הָ** (§ 593).—**תֹּאכַלְנָהּ** 2 pers. m. sing. fut. Kal of **אָכַל**, with suff. 3 pers. f. sing. **הָ**, agreeing with **הָאָדָמָה**, and an intervening **נ** epenthetic (§ 484. 1.); the second vowel of the verb **תֹּאכַל** (see § 272) is rejected by § 104. 2., and its place irregularly supplied by compound instead of simple Sh'wa (see § 20. note): *lit. thou shalt eat of it*, i. e. thou shalt enjoy its (the earth's) productions; an instance of metonymy.

18. **דָּרְדָר** a quadriliteral noun formed from the **עו** root **דָּרַר** by reduplicating and transposing the first radical (§ 543).—**תִּצְמִיחַ** fut. Hiph. of

צָמַח, whose ultimate radical being a guttural takes Pattahh furtive by § 310.—וְאָכַלְתָּ *and thou shalt eat*, 2 pers. m. sing. pret. Kal with וְ, called Waw conversive preterite, which causes the accent to be drawn forward to the personal affirmative (see § 218 and *note*); consequently the antepenult takes Methegh by § 65. 1. *a*.

19. זַיִת constr. of the fem. noun זַיִת from the root זָעַע (§ 518. 3.); it belongs by its form to Dec. IV. *d*., but retains its first vowel in the construct.—אָפִי *thy face*, comp. of אָפִי constr. of אֶפְרַיִם dual of אָף *the nostrils, the nose*, and thence by metonymy *the face* (compare Lat. *os, mouth* and also *countenance*), with suff. 2 pers. m. sing. (see tab. p. 241).—בִּזְעַת אָפִיךָ *by the sweat of thy face*, i. e. by severe labour.—תֹּאכַל the initial ת has Dagghesh lene by § 39. 3., because the preceding word, although terminating in a simple syllable, bears the disjunctive accent Pashta (§ 49). As the following word is the Segholate לֶחֶם, whose accent is on the first syllable (§ 56. 2.), that of תֹּאכַל is thrown back to the penult, in order to avoid the concurrence of two accents (§ 60).—שׁוּבֶיךָ inf. constr. of the שׁוּב verb שׁוּב (§ 362), with the pron. suff. ך, which being preceded by ( ) receives the accent (§ 58. 2.).—עַד שׁוּבֶיךָ *until thy returning*, i. e. until thou returnest.—הִיאָרְמָה the accent on the first syllable supplies the place of Methegh (§ 68), which should be put there by § 65. 1. *a*.—לִקְחָתָּ 2 pers. m. sing. pret. Pu'hal of לָקַח; the ( ) of the second radical is lengthened into ( ) by the pause-accent (§ 107. 1.).—תִּשׁוּבֶיךָ fut. Kal of שׁוּב (§ 363).

20. חַיָּה *Eve*, lit. *enlivening, quickening*, formed after the inf. Pi'hel of the לָה verb חָיָה *to live* (§ 541).—הָיָתָה pret. Kal of חָיָה, see the word 1 : 2.—אֶם a prim. noun (see § 116. *note*) in the constr. state, belonging to Dec. I. *a*.—כָּל-חַיָּי *every living (person)*.

21. וַיַּעַשׂ fut. Kal of the עַ gutt. and לָה verb עָשָׂה, with ו conversive (see § 442).—כְּתוּבָתָּה plur. constr. of the fem. noun כְּתוּבָה Class II. 2., Dec. I. *c*. plur., which, as it rejects the second vowel of the singular, also loses the Dagghesh in ת; and consequently the preceding ו, which was adopted on account of the Dagghesh (§ 101. 3. *b*.), is changed into ö.—וַיִּלְבָּשׁוּם *and he clothed them*, fut. Hiph. of לָבַשׁ *to dress*, for וַיִּלְבִּישׁ (see § 100. 1. *note*), with ו conversive; the affixed ם is the pron. suff. 3 pers. m. plur. (§ 475).

22. בְּאַחֲרָיִךָ constr. of the cardinal numeral אַחֲרָיִךָ (§ 610), with prep. ב.—מִמֶּנּוּ *from or of us* (§ 673).—לְדַעַתָּה *as to, in respect to knowing*, inf. constr. of דָּעַת (§ 350), with prep. לְ, which receives ( ) by § 671.—עַתָּה *at this time, now*, formed from the noun עֵת *time* by affixing the term. הָ (see § 651. *note*).—כִּן יִשְׁלַח יָדוֹ וְלָקַח *lest he put forth his hand and take*. The pret. לָקַח joined to the future יִשְׁלַח by the conjunction

ו is to be rendered also as a future (§ 218); and so with the verbs וְאָבֵל and וְחָדַי which follow.—מֵעַץ the prep. מ takes ( \_ ) by § 672.—וְחָדַי pret. Kal of חָדַי formed according to the analogy of verbs עָלַ ( § 466 ), with ו conjunctive, which takes ( \_ ) for ( \_ ) by § 684. 3. b.

23. וְיִשְׁלַח fut. Pi'hel of שָׁלַח with ו conv. and pron. suff. יִהְיֶה, which causes the rejection of the ( \_ ) of the second radical (§ 104. 2.).—לְעֶבֶד inf. constr. Kal with prep. ל, which takes ( \_ ) by § 670. 2.—מִשָּׁם thence, see וּמִשָּׁם 2:10.—אֲשֶׁר לָקַח מִשָּׁם which he was taken thence, i. e. whence he was taken; see אֲשֶׁר שָׁם 2:11.

24. וְיִגְרֶשׁ fut. Pi'hel of the gutt. verb גָּרַשׁ; as the second radical is not capable of receiving the characteristic Daghes forte of this species, the first takes ( \_ ) instead of ( \_ ) to make a simple syllable (§ 287). The second radical takes the short vowel ( \_ ) instead of ( \_ ), in consequence of the shifting back of the accent occasioned by the reception of ו conversive (§ 215. 2.).—וַיִּשְׁבֶּן and he caused to dwell, stationed, fut. Hiph. of שָׁבַן to abide, to dwell, with ו conversive (§ 216).—מִקְדָּם at the east, see the word 2:8.—מִקְדָּם לְגַן at the east as to the garden, i. e. east of the garden.—פְּרוּבִים פְּרָבִים (§ 100. 1. note) plur. of פָּרוּב a noun formed after the passive participle (§ 504).—לְהִטּוֹ יִרְקַע עֵשֶׁב the flame of the sword, i. e. a glittering sword (see עֵשֶׁב 1:30.): both nouns have the accent on the penult by § 56. 2.; on account of the strength of the guttural ה, the article preceding it retains its short vowel ( \_ ) (§ 629. 1.).—הִמְתְּהָפְכָתָּ which (was) turning itself, fem. part. Hithp. of הִפְךָ to turn about (see §§ 201., 494. I. 2.), with the def. art. ה used as a relative pronoun (§ 635).

No. X. GEN. 6:1—22.

1. וַיֵּחַל he began, pret. Hiph. of the עָלַ verb חָלַל (p. 167).—לְרֹב inf. constr. Kal of the עָלַ verb רָבַב (p. 165), with prep. ל, which takes ( \_ ) by § 671.—וּבָנוֹת plur. of בָּת for בְּנֵת (p. 246), with ו conjunctive, which takes u by § 684. 3. a.—וַיָּלֶדוּ pret. Pu'hal of יָלַד.—לָהֶם to them, the prep. takes ( \_ ) by § 671.

2. בְּנֵי 3 pers. m. plur. fut. Kal of רָאָה, for וַיִּרְאֶהוּ (§ 439. 2.).—בְּנֵי הָאֱלֹהִים sons of God, i. e. godlike, superior persons (see Ges. Lex. under אֱלֹהִים B. 6.); here opposed to בָּנוֹת הָאָדָם daughters of (common) men. The term אָדָם (homo) is frequently employed as an antithesis to אִישׁ (vir); see, for instance, Is. 2:9., 5:15.—בָּנוֹת constr. of בָּת Dec. II. a., plur. of בָּת (p. 246).—טֹבָת fem. plur. of the adj. טוֹב, agreeing in gender and number with

בְּנוֹת.—הֵנָּה *they* (were), pron. 3 pers. f. plur.—יָקָחוּ 3 pers. m. plur. fut. Kal of לָקַח, for יִלְקָחוּ (§ 334); as קָ has ( ), the Dagghesh which would regularly be inserted in it on the rejection of ל is omitted as unnecessary (§ 33. 1.).—נָשִׁים plur. of אִשָּׁה (p. 245).—בָּחָרוּ 3 pers. plur. pret. Kal, with ( ) under the second radical for ( ) on account of the pause-accent (§ 107. 2.).—מִכָּל אֲשֶׁר בָּחָרוּ—*from all which they chose*, i. e. whichever they pleased.

3. יִדּוּן fut. Kal of דָּוָן (§ 363).—רוּחִי comp. of the noun רוּחַ and the pron. suff. יִי (tab. p. 241), on the reception of which the Pattahh furtive of the noun is dropped as no longer necessary.—בְּהֹאָדָם for בְּהֹאָדָם (§ 670. 1.).—לְעֶלְם *to eternity, for ever*.—בְּשָׁגָם *in their erring*, comp. of שָׁג inf. constr. Kal of the עָע verb שָׁגַג (§ 405), and pron. suff. ׀ם 3 pers. m. plur. referring to the collective noun אָדָם, with the prefixed prep. בּ.—הוּא *he* (is), agreeing formally with אָדָם in the singular.—רַמִּיּוֹ plur. of רִימָה (§ 575. 1. note) with pron. suff. 3 pers. m. sing. (§ 587. 2. a.).—מֵאָה וְעֶשְׂרִים שָׁנָה *one hundred and twenty years* (see §§ 618, 620, 622). The noun is generally put in the singular number after all the cardinal numerals, excepting those from *two* to *ten* inclusive. For the rendering of this verse see § 405.

4. בְּאַרְצָךְ for בְּהֶאֱרָצְךָ (§ 670. 1.). The accent Zarka placed on ץ is a postpositive (§ 51).—בְּיָמֵיךָ for בְּיָמֵיךָ, the noun יָמִים plur. of יוֹם (§ 575. 1. note), with def. art. הַ and prep. בּ (§ 670. 1.).—הֵהָם *those*, the plur. pers. pron. הֵם with def. art., employed like the singular as a demonstrative (§ 633).—אַחֲרֵי prep. plur. constr. of אַחֲרֵי (§ 667. 1.).—אֲשֶׁר *which* (time), *when*.—יָבֹאוּ 3 pers. m. plur. fut. Kal of בֹּא (§ 363).—יִלְדוּ pret. Kal of יָלַד; the Kamets of the first radical takes Methegh by § 63. 2.—הֵנָּה *they* (were), pron. הֵם with הַ paragoric (p. 83).—גְּבוּרִים plur. of גְּבוּרָה Dec. I. c., Class I.—מֵעוֹלָם *lit. from eternity*, i. e. for a long time back, of old; the prep. מִ takes ( ) instead of the short vowel ( ) by § 672.—אֲנָשִׁים constr. of אֲנָשִׁים Class III. a., plur. of אִישׁ for אָנָשׁ (p. 245).—אֲנָשֵׁי הַשֵּׁם *men of name*, or as we say *men of note*, distinguished individuals.

5. רַבָּה fem. of the adj. רַב *great*, from the רָבַע root עָל, formed by adding the term. הָהָה (§ 527), when the omission of the third radical is compensated by Dagghesh forte.—רַעְתָּ constr. of fem. noun רָעָה Dec. IV. a. from רָעָה (§ 519. 1.) i. q. רָעָה (see § 418).—וַיֵּרָא כִּי רַבָּה רָעַת הָאָדָם—*and he saw that the wickedness of man* (was) *great*. Although the noun רַעְתָּ is made definite by being put in construction with a definite noun (see וְלִמְקוֹנָה 1: 10.), the adjective רַבָּה, which relates to it and agrees with it in gender and number, is neither made definite nor placed after it (see וְהַגְדִּילִים 1: 16.); since here it is not a mere qualify-



ing term, but constitutes the predicate.—יָצַר a Segholate noun from יָצַר (§ 501. 3.), with the accent on the penult (§ 56. 2.), and accompanied by two Pashtas (§ 51).—מִחְשַׁבֶּת constr. of מִחְשַׁבֶּת Dec. II. *b.* plur. of מִחְשַׁבֶּת. לָבוֹ comp. of the noun לָב, from לָבַב (§ 524), and pron. suff. י, on the reception of which the final letter of the noun takes Daghesh forte (see רָבָה above); consequently the preceding long vowel ( ) is shortened into ( ) (§ 101. 2. *b.*).—כָּל-הַיּוֹם *all the day*, i. e. the whole time, continually.

6. וַיִּנָּחֵם fut. Niph., with ו conversive, which causes the retraction of the accent to the penult and the consequent shortening of ( ) into ( ) (§ 215. 3.).—וַיִּתְעַצֵּב fut. Hithp. וַיִּתְעַצֵּב אֶל-לִבּוֹ *and he grieved himself to his heart*, i. e. he was exceedingly grieved.

7. אֶמְחָה 1 pers. sing. fut. Kal of the מָחָה verb לָהּ, the second radical taking ( ) by § 438. 2.—בְּרָאֹתִי 1 pers. sing. pret. Kal of בָּרָא; the sec. rad. takes ( ) for ( ) by § 421. 1.; the word has two Pashtas (§ 51).—מֵעַל *from upon*, the prep. מ takes ( ) by § 672.—מֵאֲדָם here also the prep. takes the vowel ( ) by § 672, and Methegh by § 65. 1. *a.*—מֵאֲדָם נִחְמָתִי *from man to beast*, i. e. including both man and beast.—נִחְמָתִי 1 pers. sing. pret. Niph. of the נָחַם and ע gutt. verb נָחַם, for נִחְמָתִי; although the first radical is rejected according to § 77. 2., the short vowel ( ) is retained before the strong guttural ה (§ 85. 2.).—עָשִׂיתָם for עָשִׂיתִים (§ 100. 1. *note*), comp. of עָשִׂיתִי 1 pers. sing. pret. Kal of the עָשָׂה verb לָהּ (§ 439. 1.) and pron. suff. 3 pers. m. plur., which causes the rejection of the first vowel (see § 476 and par. p. 197).

8. מָצָא הוּא בְּעֵינֵי יְהוָה *he found favour in the eyes of Jehovah*, i. e. he was favourably regarded by the Lord.

9. צִדִּיק adj. formed after the inf. Pī hel (§ 507).—תָּמִים an adj. formed like the Aramaic pass. part., from the root תָּמַם (§ 504. 2.).—בְּדֹרֹתָיו fem. plur. of דֹּר Dec. I. *a.*, Class I., with suff. 3 pers. m. sing. (see § 587. 2.) and prep. ב; lit. *in his generations*, i. e. among the men of his age.—הִתְהַלַּךְ pret. Hithp. of הִלָּךְ, the ultimate ( ) being shortened into ( ) by the loss of the accent occasioned by the following Makkeph (§ 70).—אֶת-הָאֱלֹהִים הִתְהַלַּךְ-נֹחַ *Noah walked with God*, i. e. he conducted himself agreeably to the will of God.

10. יִוָּלֵד fut. Hiph. of the יָלַד verb פִּי (§ 346), with ו conversive, which by retracting the accent to the penult shortens the ( ) of the ultimate into ( ) (§ 357).—שְׁלֹשָׁה בָנִים *three sons*; here the feminine form of the numeral is employed before a masculine noun (§ 611, 612), which latter is put in the plural number (see מֵאָה וְעֶשְׂרִים שָׁנָה v. 3.).—יָפֶתָּה, the first ( ) being lengthened into ( ) by the pause-accent (§ 107. 1.).



11. הַשָּׂחָה 3 pers. f. sing. fut. Niph.—לְפָנַי *to the face of, before* (§ 669).—וַתִּמְלֵא הָאָרֶץ חֲמָס *and the earth was filled with oppression.* This verb is sometimes construed with מִן or לְ, but more frequently as in the present instance with the simple accusative.

12. נִשְׁחָחָהּ 3 pers. f. sing. pret. Niph. of שָׁחָה; the second radical takes ( ֿ ) for ( ֿ ) on account of the accompanying pause-accent (§ 107. 2.).—הִשְׁחָיִיתָ pret. Hiph. of the same verb.—כָּל־בָּשָׂר *all flesh*, i. e. every creature.—דָּרְכּוֹ the Segholate noun דָּרָךְ with suff. 3 pers. m. sing., before which it assumes the form of the plur. constr. (§ 591); lit. *its way*, i. e. its natural course, or conduct.

13. בָּא 3 pers. m. sing. pret. Kal of the בֹּא verb (§ 361).—לְפָנַי *to my face, before me*, comp. of פָּנַי constr. of פָּנִים and pron. suff. 1 pers. sing. (§ 587. 2.), with the prefixed prep. לְ. בָּא לְפָנַי *it has come before me*, i. e. I have determined upon it.—מִלֵּאָהּ 3 pers. f. sing. pret. Kal.—מִפְּנֵיהֶם *from before them*, i. e. through them, by their means.—וַהֲגִנִי *and behold I*, interj. הִן with suff. 1 pers. sing. and ו conj. (§ 682. 1.). Methegh is placed before Sh'wa (§ 63. 1. d.), which here retains its moveable power (§ 19. 3.).—מַשְׁחִיתָם part. Hiph. with suff. 3 pers. m. plur. —ם (tab. p. 241).—וַהֲנִי מַשְׁחִיתָם *and behold I (am) destroying them*, i. e. I am about to destroy them.

14. עָשָׂה imp. Kal of עָשָׂה. As the first radical is a guttural, it takes compound instead of simple Sh'wa (§ 20); and as the third is the weak letter ה the second takes ( ֿ ) by § 438. 2. (see § 443).—לְךָ *for thyself*, prep. לְ with suff. 2 pers. m. sing. (§ 673).—תִּבֶּת constr. of תִּבְהָ. This word, whose origin Gesenius and his predecessors have been unsuccessful in tracing, may be referred to the Chaldee and rabbinic root יָתַב = יָשַׁב *to sit*, from which it is formed by adding the fem. term. תָּה and rejecting the first radical י, meaning a place to *set* or *put* something in, as a *chest*, *ark* (Chald. תִּיבִיתָה), as יָרַע from יָרַעַה, יָרַעַה from יָרַעַה; like זָעָה (which see 3: 19.), it retains its first vowel in the construct.—עָצִי constr. of עֵצִים Dec. II. a. plur. of עֵץ.—עָשֵׂה לְךָ חֲבֹת עֵצֵי גֹפֶר *make for thyself an ark of pine timbers*.—קָנִים plur. of קָנָה, like אֲמֹת plur. of אָם (§ 575. 1. note).—תַּעֲשֶׂה fut. Kal of עָשָׂה (§ 438. 1.); the first syllable takes Methegh by § 63. 1.—וְכִפְרָתָּה pret. Kal with ו conv. pret. (§ 218).—אֶתָּה illustr. part. אָתָּה with suff. 3 pers. f. sing. (§ 687).—מִבֵּיתָ *on the inside, within*, comp. of noun בֵּית *house, interior*, and prep. מִן *from, at*; with the accent on the penult by § 51. 2.—וּמִחוּץ *and on the outside, without*, comp. of noun חוּץ *exterior* and מִן, with ו conjunctive, which before the labial מ takes its homogeneous vowel *u* (§ 684. 3. a.). The preposition retains its short vowel ( ֿ ) before ה by § 672.—בְּכַפֵּר for בִּכְפָּר (§ 670. 1.) *with pitch*, Fr. *avec de la poix*; in Hebrew, as in French and

some other languages, it is usual to place the article before material-nouns, especially when *a part* is spoken of.

15. *וזה אשר תעשה אתה* and *this is what* (i. e. how) *thou shalt make it*.—שָׁלֹשׁ constr. of שָׁלֹשׁ Dec. II. *d.*—מֵאוֹת plur. of מֵאָה (§ 620).—שָׁלֹשׁ מאות *three hundred cubits*. The numeral שָׁלֹשׁ is put in the state of construction by § 621; and the noun מֵאָה is put in the singular, as the preceding numeral מֵאוֹת is in the plural, see מאה ועשרים מאה v. 3.).—רֹחַבָּה (rōkh-bāh) the noun רֹחַב with the asyllabic pron. suff. הָ, which causes the rejection of the second vowel (§ 104. 2.), and consequently the shortening of Hholem into Kamets Hhatuph (§ 24).—קוֹמָתָהּ the fem. noun קוֹמָה with the asyllabic pron. suff. הָ (see תְּשׁוּקָתָהּ 3 : 16).

16. לַתִּבְחָהּ for לַתִּבְחָהּ (§ 670. 1.).—תִּבְכֶּנָּהּ for תִּבְכֶּנָּהּ (§ 77. 3.) fut. Pīhel of the לָהּ verb כָּלָה with suff. 3 pers. f. sing. and an intervening epenthetic (§ 484. 1.).—מִלְמַעְלָהּ lit. *from above, above, overhead*, comp. of מִלְמַעְלָהּ upwards (§ 644) and prep. מִ; for the omission of Daghes forte after מִ see § 33. 1.—וּאל אמה תכלנה מלמעלה *and to a cubit thou shalt finish it above*, i. e. thou shalt make it (the window) a cubit in height.—וּפְתָחָּהּ a Segholate noun, with ( ) instead of ( ) under the second radical on account of the final guttural (§ 501. 3.); the prefixed ו conj. takes *u* because followed by a labial (§ 684. 3. a.).—צָדָהּ comp. of the noun צֶדֶד *side* from the עָד root צָדָה (§ 524) and the asyllabic pron. suff. הָ, on the reception of which the third radical is restored by Daghes (see רָבָהּ, v. 5.), and ( ) is exchanged for the still shorter vowel ( ) (see § 102. 3. b.).—תִּשְׁתִּים fut. Kal of the עָר verb שָׁים (see par. p. 162).—תִּתְחַתִּים for תִּתְחַתִּים (§ 550) masc. plur. of the adjective תִּתְחַת lower, formed from the prep. תַּחַת *beneath* by the addition of the vowel ( ) (§ 515. 3.).—שְׁנִיִּים for שְׁנִיִּים masc. plur. of the ordinal numeral שְׁנִי *second* (§ 625).—וּשְׁלִישִׁים m. plur. of שְׁלִישִׁי (§ 623), with ו conj., which takes the vowel *u* in consequence of the following Sh'wa (§ 684. 1.).—תַּחְתִּים שְׁנִים וּשְׁלִשִׁים *lower, second, and third* (cells), these words referring to קָנִים v. 14., i. e. three series or stories of cells.—תַּעֲשֶׂהּ fut. Kal of עָשָׂה with pron. suff. הָ, for תַּעֲשֶׂהּ (§ 489).

17. וְאֵנִי pers. pron. 1 pers. sing., with ו conj., which takes ( ) by § 684. 3. b.—מְבִיא part. Hiph. of the עָו verb בּוֹא (§ 375).—לְשִׁיחָהּ inf. constr. Pīhel of שָׁחָה, whose medial radical the guttural ח, although incapable of receiving Daghes, is preceded on account of its strength by the short vowel ( ) (§ 85. 2.).—אשר בו רוח חיים *which in it (is) the breath of life*, i. e. in which is the breath of life (see אשר זרעו 1 : 11.).—יִנָּחֵהּ fut. Kal of the עָו and ל' gutt. verb נָח (§ 623). As the medial ו is strong in comparison with the final guttural ע, it retains its consonantal

power (§ 384), and takes the guttural vowel (    ) (§ 298), which is here lengthened into (    ) by the accompanying pause-accent (§ 107. 1.).

18. וְהִקְמֹתִי 1 pers. sing. pret. Hiph. of the וָרָם verb (§ 371), with ו conv. pret., which takes (    ) by § 684. 3. *b.*; consequently the accent is shifted to the ultimate (§ 218).—בְּרִיתִי comp. of the fem. noun בְּרִית from the לָהּ root בָּרָה (§ 533) and suff. 1 pers. sing.—אִתָּהּ prep. אִתָּה with and pron. suff. 2 pers. m. sing. with pause-accent (tab. p. 271).—וּבָאתָ 2 pers. m. sing. pret. Kal of בָּוֵא, with ו conv. pret., which takes *u* by § 684. 3. *a.*—בְּנֵיךָ constr. of בָּנִים plur. of בֵּן (p. 246) with pron. suff. ךָ (§ 587. 2. *a.*).—אִשְׁתְּךָ fem. noun אִשָּׁה with pron. suff. ךָ (see p. 245).—נָשִׁים constr. of נָשִׁים plur. of אִשָּׁה, formed by rejecting the *א* of the masc. אֲנָשִׁים (see אִשָּׁה p. 245).

19. הַחַי *which lives*, comp. of adj. חַי *living* and def. art. הַ (§ 629. 1.) employed as a relative (§ 635).—מִכָּל-הַחַי מִכָּל-בָּשָׂר *of every living thing, of all flesh*; a pleonasm employed for the sake of emphasis.—תָּבוֹיָא fut. Hiph. of the וָרָם verb (§ 373).—לְהַחֲיֶיהָ inf. constr. Hiph. of the פֿ gutt. and לָהּ verb חָיָה, with prep. לְ, which causes it to assume the construct form (§ 161).—יִהְיֶה fut. Kal of הָיָה, with Methegh on the first syllable by § 63. 1. *c.*

20. מִהָּעוֹף the short vowel (    ) of the prep. מִן is lengthened into (    ) before the guttural ה by § 672.—לְמִינֵהוּ the noun מִין with pron. suff. הוּ (tab. p. 241) and prep. לְ.—וּבָאוּ 3 pers. m. plur. fut. Kal of בָּוֵא (§ 363).—אֵלַיךָ prep. אֵל with suff. 2 pers. m. sing. (tab. p. 272).

21. קַח imp. Kal of לָקַח (§ 334).—וְאָכַל fut. Niph. of the פֿ gutt. verb אָכַל (§ 261).—וְאָכַסְתָּ pret. Kal, with ו conv. pret., and the accent consequently on the ultimate (§ 218).—וְהָיָה לָךְ וְלָהֶם לֶאֱכֹלָה *it shall be to thee and to them for food*, i. e. thou and they shall use it for food.

22. וַיַּעַשׂ fut. Kal of the פֿ gutt. and לָהּ verb עָשָׂה (§ 442).—כָּל-כָּל *like all, according to all*.—וַיַּעַשׂ pret. Pīhel of the לָהּ verb עָשָׂה, whose medial י retains its consonantal power by § 384; it takes the vowel (    ) instead of (    ) on account of the following ה (§ 438. 3.).—אִתָּהּ illustr. part. אִתָּה with suff. 3 pers. m. sing. (§ 678).

#### No. XI. GEN. 7: 1—24.

1. בָּא imp. Kal of בָּוֵא, whose future, from which it is formed, is יָבוֹא (§ 364).—בֵּיתְךָ *thy house*, i. e. thy family, constr. of בֵּית (§ 569. *d. note*) with pron. suff. ךָ.—אִתָּהּ the illustrative particle אִתָּה with pron. suff. ךָ (p. 271).—רָאִיתִי pret. Kal of the לָהּ verb רָאָה (§ 439. 1.).—

בְּדֹר for בְּהִדּוֹר (§ 670. 1.).—הִנֵּה *this same*, emphatic demonstrative pronoun (§ 633).

2. הַבְּהֵמָה הַטְּהוֹרָה *the clean cattle*. As already stated, an adjective following a definite noun takes the article.—תִּקַּח fut. of לָקַח, for תִּלְקַח (§ 334).—שִׁבְעָה שִׁבְעָה *seven (and) seven*, i. e. by sevens.—וְאִשְׁתּוֹ used generically, *male and female*.

3. מֵעוֹף the prep. מ takes ( .. ) by § 672.—לְהִיּוֹת inf. constr. Pi'hel of חָיָה with prep. ל.

4. שִׁבְעָה עוֹד לַיָּמִים כִּי for of days (there are) yet seven, i. e. there are yet seven days.—אֲנִי pron. 1 pers. sing., i. q. אָנִי, with an inserted palatal (§ 125).—מִמָּטֵר part. Hiph. of מָטַר.—אֲנִי מִמָּטֵר *I (am) causing it to rain*, i. e. I will then cause it to rain.—לַיָּלָה the noun לַיִל with ה paragogic (see the word 1 : 5).—וּמִחֵרֶת pret. Kal of מָחָה (§ 439. 1.), with ו conjunctive, which has *u* by § 648. 3. *a*.—וְיָקוּם comp. of יָקָם, a derivative noun formed from the root עָקַם by prefixing the letter י (§ 521), and the def. art. ה, which is not followed by Daghesh, as the first letter of the noun has ( ) (§ 33. 1.).—עָשִׂיתִי pret. Kal of עָשָׂה.

5. צָוָהוּ 3 pers. m. sing. pret. Pi'hel of צָוָה, with pron. suff. הוּ, on the reception of which the vowelless third radical is omitted (§ 489).

6. בֶּן־שֵׁשׁ constr. of בֶּן, followed by Makkeph (§ 569. *a*. note).—בֶּן־שֵׁשׁ *a son of six hundred years*, i. e. six hundred years old; a very common Hebraism.—וְהַמַּבּוּל הָיָה מֵימַם עַל הָאָרֶץ *and the flood was of water upon the earth*. Here is a transposition or synchysis as it is called of the word מַיִם, which would regularly be placed after הַמַּבּוּל as in 6 : 17.

7. וַיָּבֹא fut. Kal of בּוֹא with ו conv.—וַיָּבֹאוּ constr. of בָּאוּ plur. of בָּא (§ 575. 1. note) with suff. 3 pers. m. sing. (§ 587. 2. *a*.) and ו conj. (§ 684. 3. *a*.).—מִי מַפְנֵי הַמַּבּוּל (p. 246).—מִי מַפְנֵי הַמַּבּוּל *from before the waters of the flood*, i. e. on account of the flood.

8. אִי־נָח comp. of אֵין constr. of אֵין *nothing* (§ 569. *d*. note) and suff. 3 pers. f. sing. (§ 682. 4.), with an intervening נ epenthetic like that inserted between verbs and their suffixes (see §§ 484. 1., 682. 4.).—אִשְׁרָא *which it (was) not*, i. e. which was not.

9. בָּאוּ 3 pers. plur. pret. Kal of בּוֹא.—בָּאוּ שְׁנַיִם שְׁנַיִם *they came in pairs* (see שִׁבְעָה שִׁבְעָה v. 2. and § 563. 3.).

10. וַיְהִי לִשְׁבַע הַיָּמִים *and it became the seven days*, i. e. the seven days (mentioned v. 4.) took place, passed away.—וַיָּבֵי constr. of בָּיָא, with ו conjunctive, which takes the vowel *u* by § 684. 3. *a*.—דָּוָה pret. Kal of the לָהּ verb הָיָה (§ 439. 2.).

11. בְּשָׁנָה constr. of שָׁנָה Dec. IV. *d*., with prep. ב, which by § 670. 2. takes the vowel ( ).—בְּשָׁנָה שֵׁשׁ מֵאוֹת שָׁנָה *in the year of six hundred*



years, i. e. in the six hundredth year, the noun being repeated after the numeral (§ 626).—*לְחַיֵּי* of the life of, constr. of *חַיִּים* with prep. *לְ* frequently used as a sign of the genitive.—*בַּחֹדֶשׁ* for *בְּהַחֹדֶשׁ* (§ 670. 1.); the short vowel ( *\_* ) is retained before the guttural *ח* by § 629. 1.—*בַּחֹדֶשׁ* in the second month; the ordinals like other adjectives are made definite when the noun to which they are attached is so.—*בשבעה עשר* on the seventeenth day. The ordinal numerals above *ten* have the same form as the cardinals, and sometimes with the prep. *בְּ* are placed like the latter before the nouns to which they refer (see § 626).—*לְחֹדֶשׁ* of the month, for *לְהַחֹדֶשׁ* (see *בַּחֹדֶשׁ* above).—*בְּיוֹם הַזֶּה* on that day, an emphatic pleonasm.—*נִבְקַעְתָּ* pret. Niph. of *בָּקַע*.—*מְעִינֹת* constr. of *מְעִינָה* Dec. II. *b.* plur. of the masc. noun *מְעִינָה*, which forms its plural in *-ים* or *-ות* (§ 558).—*וְאַרְבַּת* plur. constr. of the fem. noun *אַרְבָּה*, with *וְ* conjunctive, which takes ( *\_* ) by § 684. 3. *b.*—*נִפְתְּחוּ* pret. Niph.; the second radical takes ( *\_* ) instead of ( *ֿ* ) on account of the pause-accent (§ 107. 2.).

12. *ארבעים יום וארבעים לילה* the tens are indeclinable, retaining the form of the masculine plural whether attached to masculine or feminine nouns (§ 619).

13. *בעצם היום הזה* *bone*, and metaphorically *strength, essence*: thus *בְּיוֹם הַזֶּה* on the essence of that day, i. e. on that very day; a repetition with added emphasis of the *בְּיוֹם הַזֶּה* v. 11.—*בָּא* pret. Kal of *בֹּא*.—*וְיָפְתָה* here *וְ* conjunctive takes the vowel ( *\_* ) by § 684. 3. *b.*—*אֵשֶׁת* constr. of *אִשָּׁה* (p. 245).—*שְׁלֹשָׁה* constr. of *שְׁלֹשָׁה* (§ 610).—*נָשִׁי* see the word 6:18.—*ושלשת נשי בניו* and the three wives of his sons; the numeral *שְׁלֹשָׁה* assumes the form proper to masculine nouns (§ 612), because the noun *נָשִׁי* to which it relates, although feminine in signification, is masculine in form.—*אִתָּם* the prep. *אִתָּה* with and pron. suff. *-ם* (§ 678).

14. *כל צפור כל-כנף* every bird, every wing, i. e. all kinds of birds whatever; an emphatic pleonasm.

15. *וַיָּבֹאוּ* fut. Kal of *בֹּא* with *וְ* conversive.

16. *הַבָּאִים* the entering ones, i. e. those who entered, m. plur. act. part. Kal of *בֹּא* (§ 365), with def. art.—*והבאים זכר ונקבה* and those who entered (were) male and female.—*בָּאוּ* masc., see *וַיָּהֲיוּ* 2:25.—*מכל-בשר באו* of all flesh they entered.—*בַּעֲדָיו* prep. *בְּעַד* behind with pron. suff. *וְ* (§ 681).—*ויסגר יהוה בעדו* and the Lord closed (the ark) after him.

17. *וַיִּרְבּוּ* fut. Kal of the *רָבָה* verb *לָהּ* (§ 439. 2.).—*וַיִּשְׁאוּ* fut. Kal of *נָשָׂא*, for *וַיִּנָּשְׂאוּ* (§ 317); the Daghesh compensative which would regularly be inserted in *ש* is omitted on account of the accompanying *Sh'wa* (§ 33. 1.).—*וַתָּרֹם* (*wāt-tā-rōm*) fut. Kal of *רָוַם* with *וְ* conv. (§§ 215. 2., 385.), referring to and agreeing with *הַתִּיבָה*.



18. וַתֵּלֶךְ fut. Kal of the פָּי verb יָלַךְ i. q. וַתֵּלֶךְ with ו conv. (§ 349).—*and the ark went* (i. e. floated about) *on the surface of the water*.

19. מְאֹד מְאֹד *exceedingly*, an emphatic repetition of the adverb מְאֹד *much, very*.—וַיִּכְסּוּ and they were completely covered, fut. Pu'hal of the לָהּ verb כָּסָה (§ 439. 2.), with ו conv.—וַיִּהְיוּ plur. of יָהָר, whose short vowel ( ) is lengthened into ( ) on the addition of the plur. term. יָם. (§§ 574., 575. 2. note), with def. art., which, being followed by another guttural with ( ), takes the vowel ( ) (§ 629. 2.); this short vowel has Methegh by § 63. 1. *a*.—וַיְהִי מִן הַבְּהֵמָה masc. plur. of the adjective גָּבִיחַ of Dec. II. *d*., Class II., with def. art.

20. הַמֵּשׁ עֶשְׂרֵה אֲמָה for the gender of the numerals, which are put in construction with the noun אֲמָה, see § 612.

21. וַיִּגְוַע fut. Kal of גָּוַע (see the word 6 : 17.), with ו conv.—בְּעֵוֹף for בְּהֵוֹף (§ 670. 1.) *among or of the fowls*.—וַיְבַהֲמָהּ for וַיְבַהֲמָהּ, ו conj. takes *u* by § 684. 3. *a*.—וַיְבַהֲמָהּ see the preceding word; ב retains ( ) before ה (§ 85. 2.); the accent on the antepenult supplies the place of Methegh (§ 68).—וְכָל הָאָדָם and all mankind.

22. נְשָׁמָה constr. of נְשָׁמָה Dec. IV. *e*.—בְּאַפֵּי see the word 2 : 7.—כָּל אֲשֶׁר נְשָׁמָה רוּחַ-חַיִּים בְּאַפֵּי (was) *in its nostrils*, i. e. every thing in whose nostrils there was the breath of life. Here, it will be observed, are two successive nouns, נְשָׁמָה and רוּחַ, in the state of construction.—בְּתַרְבֵּהּ for בְּתַרְבֵּהּ, see וַיִּהְיוּ v. 19. and § 631. 1.—מָתָּה pret. Kal of the intransitive מָתָה verb מָתָה (§ 384), agreeing in the plural with the collective כָּל.

23. וַיִּמָּח and he destroyed, fut. Kal of the גutt. and לָהּ verb מָחָה with ו conv. (§ 442). Some editions read וַיִּמָּח in the Niph'al species (see § 447), to correspond to the following וַיִּמָּח, in which case אֵת must be regarded as pointing out the *subject* (see § 676); but as here also the accent is placed on the penult, which, being a short mixed syllable, should not receive it (§ 57. 4.), we regard the reading without Daghesch as preferable.—מִמָּדָם the prep. מ takes ( ) instead of ( ) on account of the following guttural (§ 672).—מִמָּדָם עַד בְּהֵמָה *from man to beast*, i. e. including both man and beast.—וַיִּמָּח fut. Niph. of מָחָה (par. p. 182), with ו conv.—וַיִּשְׁאָר fut. Niph., with ו conv., which by shifting the accent to the penult causes the final ( ) to be shortened into ( ) (§ 215. 3.).

24. מֵאָה constr. of מֵאָה Dec. IV. *d*.—מֵאָה וּמֵאָה יָמִים *a hundred and fifty days*. The smaller number is placed before the larger, which is connected to it by the conjunction *and* (§ 622).

## No. XII. GEN. 8:1—22.

1. וַיַּעֲבֵר *and he caused to pass*, fut. Hiph. of the פ' gutt. verb עָבַר, with ו conv., by which the ultimate vowel (ֵ) is changed into (ִ) (§ 216).—וַיָּשָׁב fut. Kal of the ע' verb שָׁבָה (par. p. 170).—הַיָּמִים the (ִ) of the penult is lengthened into (ִ) by the pause-accent Çilluk (§ 107. 1.).

2. וַיִּסְכְּרוּ fut. Niph.—מַעֲיָנֹתֹת fem. plur. constr. of מַעֲיָן (see the word 7:11.).—הַשָּׂמַיִם for הַשָּׁמַיִם (§ 107. 1.).

3. וַיָּשָׁב fut. Kal of the ע' verb שָׁבָה, for וַיָּשׁוּבוּ (§ 363), with (ִ) written for (ֵ) (§ 100. 1. note).—הֹלֵךְ inf. abs. Kal of הָלַךְ (§ 161).—וַיָּשׁוּב inf. abs. of the ע' verb שָׁבָה (§ 362), with ו conj., which has (ִ) by § 684. 3. b.—הֹלֵךְ וּשׁוֹב *going on and returning*, i. e. continually, gradually returning. The infinitive הֹלֵךְ is frequently employed as in the present instance to indicate the continuity of an action expressed by a following verb.—וַיִּחְסְרוּ fut. Kal of the פ' gutt. verb חָסַר (§ 256).—מִקְצֵה *at the end of*, constr. of the masc. noun קֵצָה (see § 572. note), with prep. מִן, which, as the first letter of the noun has Sh'wa, is not followed by Daghesch (§ 33. 1.).

4. וַתֵּנֶה fut. Kal of the ע' and ל' gutt. verb נָתַן with ו conv., for וַתֵּנֶה (see §§ 298, 385).—הָרִים constr. of הָרִים, which see 7:19.

5. הָיוּ pret. Kal of הָיָה.—הָיוּ הַלֹּךְ וְחָסָר *they were continually diminishing*, see וַיָּשׁוּב v. 3.—בַּעֲשֵׂרִי for בַּעֲשָׂרִי (§ 670. 1.) *in the tenth*, month understood.—בְּאַחַד לַחֹדֶשׁ *on the first (day) of the month*, an ellipsis frequently employed in English.—נָרָא pret. Niph. of the ל' verb רָאָה (§ 439. 2.).—רֵאשִׁים constr. of רֵאשִׁים plur. of רֹאשׁ (p. 246).—הָהָרִים see the word 7:19.

6. מִקֵּץ *at the end of*, constr. of קֵץ Dec. I. a. with prep. מִן.—וַיִּפְתָּה fut. Kal of פָּתַח (§ 298). “And it was at the end of forty days, נֹחַ וַיִּפְתָּה *and Noah opened*,” i. e. at the end, etc., Noah opened.

7. וַיִּשָּׁלַח fut. Pi'el of the ל' gutt. verb שָׁלַח (§ 306) with ו conv.—וַיָּצָא fut. Kal of the פ' verb יָצָא (§ 339).—וַיָּצֵא inf. abs. of the same verb.—וַיָּצֵא וּשׁוּב *and it went going and returning*, i. e. it flew hither and thither.—וַיָּבֹשׁ inf. constr. of the פ' verb בָּשָׁה (§ 350).—מֵעַל *from upon, off*, comp. of מִן and עַל.

8. מֵאִתּוֹ *from (being) with him, from him*, prep. אִתּוֹ with suff. 3 pers. m. sing. (tab. p. 271) and prefixed prep. מִן (§ 672).—לְרֹאוֹת *for seeing, to see*, inf. constr. of רָאָה with prep. לְ, which takes the vowel (ִ) by § 670. 2.—הֲקִלְּמוּ *whether they had diminished*, pret. Kal of the ע' verb קָלַל (par. p. 170), with prefixed ה interrog. (§ 641).

9. מִצֵּאתָ pret. Kal of מִצֵּא.—מְנוּחָה resting-place, formed from the עו root by prefixing מ ( § 522. 1.).—רָגַלְתָּ the Segholate noun רָגַל with pron. suff. הָ ( § 591).—וַתָּשָׁב 3 pers. f. sing. fut. Kal of the עו verb שָׁב, with ו conv. ( § 385).—וְאָלֶיךָ prep. אֵל with suff. 3 pers. m. sing. (par. p. 272); see remarks on the difference between אֵל and לְ, 3 : 9.—וַיִּשְׁלַח fut. Kal of the ל gutt. verb שָׁלַח ( § 298), with ו conv.—וַיִּקְהַל fut. Kal of the קָה ( § 334) with pron. suff. הָ (par. p. 195) and prefixed ו conv.—וַיָּבֵא fut. Hiph. of the עו verb בִּיאַ with ו conv. ( § 393).—אָתָּה illustr. part. אָתָּה with pron. suff. הָ (tab. p. 271).

10. וַיָּהֵל fut. Kal of הָלַךְ with ו conv. ( § 401).—אֲחֵרִים masc. plur. of the adj. אַחֵר, agreeing with the preceding noun יָמִים.—וַיִּסָּף for וַיִּסְּף fut. Hiph. of the פִּי verb יָסַף with ו conv. ( §§ 215. 2., 357.).—וַיִּשְׁלַח inf. constr. Pihel of the ל gutt. verb שָׁלַח ( § 305).—וַיִּסָּף and he added to send, i. e. he sent again.

11. וַתֵּבֵא fut. Kal of בִּיאַ with ו conv.; the Hholem of the second radical is not shortened into Kamets Hhatuph (see § 385), on account of the weak letter א, which by resting in it causes it to form a simple syllable.—וַיִּלָּךְ constr. of לָךְ ( § 572. note).—בְּפִיָּה constr. of the noun פִּי with pron. suff. הָ (see p. 246) and prep. בְּ.—וַיִּדַּע fut. Kal of the פִּי verb יָדַע ( § 339), with ( \_ ) under the second radical instead of ( .. ) on account of the final guttural ( § 298).—קָנָה pret. Kal of the עו verb קָנָה (par. p. 170).

12. וַיִּהְיֶה fut. Niph. of הָיָה with rad. י retained ( § 354) and ו conv.—וַיִּסָּף pret. Kal of יָסַף.—וַיִּשְׁבּוּ inf. constr. Kal עו ( § 362).

13. בְּהֶרְאֵשׁוֹן in the first (month) for בְּהֶרְאֵשׁוֹן ( § 670. 1.); the first syllable takes Methegh by § 65. 1. a.—וַיִּסָּר fut. Hiph. of the עו and ל gutt. verb סָרַ ( § 393).—מִבְּכָה constr. of מִבְּכָה ( § 572. note).—וַיָּרָא see the word 1 : 4.

14. וַיְבַהֲדֵשׁ for וַיְבַהֲדֵשׁ ( § 670. 1.); ו conj. takes the vowel *u* by § 684. 3. a.—וַיִּבְשָׁה pret. Kal.

15. וַיִּדְבֹּר fut. Pihel of דָּבַר with ו conv., which as the preformative has ( ) is not followed by Daghesth ( § 33. 1.).—וַיִּאֲמַר inf. constr. with prep. לְ (see the word 1 : 22.).

16. יָצָא imp. Kal of the פִּי verb יָצָא ( § 340).—אָתָּה, &c., see 6 : 18.

17. הוֹצֵא for הוֹצֵא imp. Hiph. of יָצָא ( § 356, where for “in which mode,” read *in the imperative*).—וַיִּשְׂרָצוּ pret. Kal, with ו conv., which by joining it to the preceding imperative gives it the force of one ( § 219).—וַיִּפְּרוּ וַיִּרְבּוּ pret. Kal of the לָה verbs פָּרָה and רָבָה ( § 439. 2.); the ו conj. of the first word takes the vowel *u* by § 684. 3. a.

18. יָצָא fut. Kal of יָצָא ( § 339) with ו conv.; the accent is here drawn

back to the penult on account of the following accented monosyllable (§ 60).

19. *לְמִשְׁפָּחֹתֵיהֶם* according to their species, comp. of *מִשְׁפָּחָה* constr. of *מִשְׁפָּחוֹת* Dec. II. *b.* plur. of the fem. noun *מִשְׁפָּחָה*, with suff. 3 pers. m. plur. (§ 587. 2. *b.*), and the prefixed prep. *ל*; the accent Munahh on the antepenult takes the place of Methegh (§ 68).—*רָצָאוּ* pret. Kal of *רָצָא*.

20. *וַיֵּבֶן* fut. Kal of the *לָהּ* verb *בָּנָה* with *ו* conv. (§ 442).—*לִיהֹוָה* the prep. *ל* takes ( *\_* ) as though prefixed to the word *אֱלֹהֵי*, thus *לְאֱלֹהֵי* (§ 104. 4. *a.*), the points of which are taken by the noun *יְהוָה* (see § 71).—*וַיַּקְהֵל* fut. Kal of *לָקַח* (§ 334) with *ו* conv.—*וַיַּעֲלֵה* he caused to ascend, offered up, fut. Hiph. of the *לָהּ* verb *עָלָה* to ascend, with *ו* conv., for *וַיַּעֲלֵה* by § 84. 1. *a.* (see § 457).—*עָלָה* plur. of the fem. noun *עָלָה* from the *לָהּ* root *עָלָה* (§ 535).—*בְּהַמְזֻזָּה* for *בְּהַמְזֻזָּה* (§ 629. 2.).

21. *וַיִּרְחַח* fut. Hiph. of the *עוֹ* and *ל* gutt. verb. *רוּחַ* (§ 393).—*הַיִּרְחַחָה* an abstract noun formed from the root *רוּחַ* by reduplicating the third radical (see § 542), with the def. art. *הַ*.—*רוּחַ הַיִּרְחַחָה* odour of pleasure, i. e. pleasant odour. This specification of one noun by means of another with which it is placed in construction, is very common in Hebrew, the number of whose adjectives properly so called is extremely limited.—*לְבֹ* comp. of *לֵב* with pron. suff. *וֹ* (see the word 6 : 5.).—*אָסַף* fut. Hiph. of the *פִּי* verb *רָסַף*, for *אֹסִיף* (§ 346); the *ו* of Hholem being omitted (see § 13), and ( *\_* ) written for ( *וֹ* ) (see § 100. 1. note).—*לֹא אָסַף* inf. constr. Pi'hel with prep. *ל*.—*לֹא אָסַף לְקַלֵּל* *I will not again curse*, see *וִיסָף* *שְׁלַח* v. 10. It will be observed that after the verb *רָסַף* the infinitive may be employed either with or without the prep. *ל*.—*בְּעִבּוֹר* on account of (see *בְּעִבּוֹרָךְ* 3 : 17.).—*מַעֲרִירֵי* for *מַעֲרִירֵי* (§ 100. 1. note), constr. of *נְעוּרִים* youth (*juventus*), employed only in the plural (§ 560), with suff. 3 pers. m. sing. (§ 587. 2. *a.*) and prep. *מִן* (§ 672).—*לְהַכּוֹת* inf. constr. Hiph. of the *פָּל* and *לָהּ* verb *נָכַח* (p. 190), with prep. *ל*.—*כַּאֲשֶׁר* like that which, as; the prep. *כִּ* takes ( *\_* ) instead of Sh'wa by § 670. 2.—*עָשִׂיתִי* pret. Kal. of the *לָהּ* verb *עָשָׂה* (§ 439. 1.).

22. *עַד כָּל־יְמֵי הָאָרֶץ* constr. of *יָמִים* Dec. II. *a.* plur. of *יָוֵם*.—*יְתֵרָה* the conjunction *וְ* here takes ( *\_* ) on account of the disjunctive accent accompanying the monosyllabic noun to which it is prefixed (§ 684. 3. *b.*).—*וְהָרָף* the *ו* conjunctive here also takes ( *\_* ) for the same reason.—*וְלִילָהּ* the noun *לַיִל* with *הָ* paragogic (§ 82. 2. *b.*), to which is prefixed *ו* conj. with ( *\_* ) as in the word preceding.—*יִשְׁבְּתוּ* for *יִשְׁבְּתוּ* fut. Kal of *יָשַׁב*, the original vowel of the second radical being restored by the pause-accent (§ 107. 2.).



No. XIII. GEN. 11 : 1—9.

1. שפה *lip*, one of the principal organs of speech, here put by metonymy for *speech* itself.—אחת for אחת, the ultimate ( \_ ) being lengthened into ( \_ ) on account of the pause-accent (§ 107. 1.); and as the letter which bears it is a guttural, the preceding א takes ( \_ ) (§ 101. 1. b.).—וּדְבָרִים plur. of דָּבָר Class II. 3., with ו conj. which takes *u* by § 684. 2.—וְאֶחָדִים plur. of אֶחָד (§ 613).—שפה אחת ודברים אחדים *one speech and uniform words*, i. e. precisely the same language; the language is here considered first as a whole, and then with regard to its component parts.

2. נָסְעוּ inf. constr. Kal of נָסַע with pron. suff. ׁם (§ 473, p. 197).—וַיֵּדוּ בַנְסֻעָם וַיִּמְצְאוּ *and it was in their journeying and they found*, i. e. it happened in the course of their journeying, or migrating, that they discovered.—יָשְׁבוּ fut. Kal of יָשַׁב (p. 150); the accent is drawn back to the penult by § 60.

3. וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ *and they said each man to his companion*, i. e. they said one to another.—הִבֵּהּ *come!* an interjection of exhortation (§ 693).—נִלְבְּנָה 1 pers. plur. fut. Kal of לָבַן, with ה paragogic (§ 204), which causes the rejection of the second vowel by § 104. 2.—מִזְרִיעַ plur. of לָבַן Class II. 3.—נִלְבְּנָה לַבְנִים *let us make bricks*, see מִזְרִיעַ 1: 11.—נִשְׂרָפָה 1 pers. plur. fut. Kal with ה paragogic.—וְנִשְׂרָפָהּ the prep. לִ has ( \_ ) instead of ( \_ ) by § 670. 2.—וְנִשְׂרָפָהּ לְשָׂרְפָהּ *and let us burn (them) with burning*, i. e. let us thoroughly burn them; a construction analogous to that of the infinitive with a finite verb.—וַתְּהִי 3 pers. f. sing. fut. Kal of הָיָה with ו conv. (§ 466).—לָהֶם prep. לִ with suff. 3 pers. m. plur. (tab. p. 269).—לְאַבֶּן the Segholate noun אֶבֶן, whose first ( \_ ) is changed into ( \_ ) by the accompanying disjunctive accent (§ 107. 1.).—וַתְּהִי לָהֶם הַלִּבְנָה לְאַבֶּן *and the brick was to them for stone*, i. e. the brick served them in lieu of stone.—הַחֲמֹר the def. art. ה preserves its short vowel ( \_ ) before the strong guttural ח (§ 85. 2.); the accent Munahh on the antepenult supplies the place of Methegh (§§ 63. 1. a., 68.).—לְחֲמֹר for לְהַחֲמֹר (see §§ 85. 2., 670. 1.).

4. נִבְנְיָה fut. Kal of the בָּנָה verb לָּהּ (§ 438. 2.).—לִּנְנוּ prep. לִ with pron. suff. נו (p. 269); Daghesh in לִ by § 35.—וּמִגְדֹּל a deriv. noun from the root גָּדַל formed by prefixing the letter מ (§ 509. 2.), with ו conj., which on account of the following labial takes its homogeneous vowel *u* (§ 684. 3. a.).—וְנִבְנְיָהּ בְּשָׁמַיִם *its summit (shall be) in the heavens*, meaning, we will build it exceedingly lofty.—נַעֲשֶׂה fut. Kal of the פ gutt. and לָּהּ verb עָשָׂה (§§ 256., 438. 2.).—וְנַעֲשֶׂה-לָּנוּ שָׂם *and we shall make*



for ourselves a name, i. e. we shall by this means render ourselves famous; see *הָשֵׁם* 6 : 4.—*נִפְּוֶץ* fut. Kal of the *פִּי* verb *פִּיץ* (§ 363).

5. *נִהְיָרָר* fut. Kal of the *פִּי* verb *יָרָר* with *י* conv. (§ 349).—*לָרְאוֹת* for *לָרְאוֹת* (§ 13), which see 8 : 8.—*בָּנָה* pret. Kal of the *לָה* verb *בָּנָה*, for *בָּנָהּ* (§ 439. 2).—*בְּנֵי הָאָדָם* constr. of *בָּנִים* Dec. II. *a*. plur. of *בֶּן*—*the sons of man*, i. e. mankind.

6. *עַם אֶחָד* (there is) *one people*, i. e. the people are united.—*לְבָבָם* comp. of *כָּל* and the asyllabic pron. suff. *ם*, upon the reception of which *ō* is shortened into *ū* (§§ 101. 3. *b.*, 601.), with the prefixed prep. *ל*.—*וְשָׂפָה אֶחָת לְכָל־ם* and (there is) *one speech to all of them*, i. e. they have all one language.—*הִחָל־ם* comp. of *הִחָל* inf. Hiph. of *חָלַל*, for *הִחָל* (p. 167), the characteristic *ה* retaining ( *\_* ) before the strong guttural *ח* (§ 85. 2.), and the ( *\_* ) of the first radical being shortened into ( *\_* ) to make a mixed syllable with the Daghesch inserted in *ל* as a compensation for the rejected third radical (§ 101. 2. *b.*); with pron. suff. *ם*.—*לַעֲשׂוֹת* inf. constr. Kal of *עָשָׂה*, with prep. *ל* (see the word 2 : 3).—*זֶה-הוּא הַחֵלֶם לַעֲשׂוֹת* *this (is) their beginning as to doing*, i. e. this is the commencement of their undertaking.—*וְעַתָּה* and *now* (see § 651. note).—*מִהֶם* the prep. *מִן* with pron. suff. *הֶם* (§ 672).—*יִזְמוּ* fut. Kal of the *עָזַם* verb *יָזַם*, for *יָזַמוּ* (see par. p. 170). This word was inadvertently inserted in § 409 instead of § 406, to which it should be removed.—*לֹא-יִבְצָרוּ מֵהֶם* *there will not be cut off from them all which they contemplate to do*, i. e. they will not be prevented from doing any thing which they undertake.

7. *נִרְדָּה* fut. Kal of the *פִּי* verb *יָרָד* (see § 339), with *ה* paragogic, which occasions the rejection of the vowel of the second radical (§ 104. 2.).—*נִבְלָהָ* 3 pers. f. sing. pret. Niph. of the *עָע* verb *בָּלַל*, for *נִבְלָהָ* (§ 409), *it shall be confounded*, agreeing with *שָׂפָה*; or we may consider it as 1 pers. plur. fut. Kal with *ה* paragogic for *נִבְלָהָ* *we will confound*, like *יִזְמוּ* v. 6.—*שָׂפָתָם* constr. of *שָׂפָה* Dec. IV. *d*. with pron. suff. *ם* (§ 587. 1., tab. p. 241.).—*רִיעָהּ* constr. of *רִיעָה* with pron. suff. *הָ*, on the addition of which the vowelless final *ה* of the noun is rejected like that of verbs *לָה* (§ 489).—*אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שֶׁפֶת רֵעֵהוּ* *that they may not hear each man the speech of his companion*, i. e. that they may not understand each other's language; the Hebrew verb *שָׁמַע* *to hear*, like the Greek *ἀκούω* and the French *entendre*, signifies also *to understand*.

8. *יִפְּץ* fut. Hiph. of the *עָץ* verb *פִּיץ* (§ 393).—*אֹתָם* illustr. particle *אֹת* with suff. 3 pers. m. plur. (§ 678).—*מִשָּׁם* *from there* (Fr. *de là*), *thence*.—*יִחְדְּלוּ* fut. Kal of the *פ* gutt. verb *חָדַל* (§ 270).—*לְבָנָהּ* inf. constr. Kal of the *לָה* verb *בָּנָה* (par. p. 182), with prep. *ל*, which takes the vowel ( *\_* ) instead of ( *\_* ) by § 670. 2.

9. עַל־כֵּן *on that account, therefore.*—שָׁמָּה the noun שָׁם with the asyllabic pron. suff. הָ, on the reception of which the ( ) of the noun is rejected (see שָׁמָּה 2:19.).—בְּבֵל Babel (confusion), see § 115.—וּמִשָּׁם *and thence*, ו conjunctive takes *u* by § 684. 3. *a.*—הָפִיץ pret. Hiph. of פָּוַץ (§ 371), with asyllabic pron. suff. מִ; this causes the rejection of the vowel of the characteristic ה (§ 104. 1.), which then takes ( ) for ( ) (see § 391).

No. XIV. GEN. 12:1—3.

1. לֵךְ imp. Kal of the פָּי verb יָלַךְ (§ 340), the long vowel ( ) being shortened into ( ) by the loss of the accent occasioned by the following Makkeph (§ 70. 2. *a.*)—לֵךְ־לְךָ *go as to thyself*, i. e. *do thou go (abi tu)*. The word לְךָ is here added on the same principle as that on which the pronouns are sometimes employed in Latin and in other inflected languages when not needed for perspicuity; namely, in order to confer additional emphasis.—מִמְּוֹלָדְתְּךָ the Segholate noun מֵוֹלָדְתְּךָ with pron. suff. כָּ (§ 591) and the prefixed prep. מִ, which latter here takes the long vowel ( ) by § 672.—וּמִמְּוֹלָדְתְּךָ *and from thy birth-place*, the fem. noun מֵוֹלָדְתְּ formed from the פָּי root יָלַד by prefixing מִ (§ 518. 1.) and adding the char. term. תִּ ( § 494. I. 2.), with pron. suff. כָּ, on the reception of which the noun, being a Segholate by its termination, takes the vowels of the plural construct (see § 591); to this is prefixed the prep. מִ, and also ו conj., which on account of the following labial takes its homogeneous *u* (§ 684. 3. *a.*)—וּמִבֵּיתְךָ the noun בֵּית constr. of בֵּיתָה (§ 569. *d. note*), with prep. מִ and ו conj. as in the word preceding.—אֲבִיךָ *thy father* (p. 245).—אֲרָאךָ fut. Hiph. of רָאָה (see par. p. 182), with pron. suff. כָּ, which takes Dagħesh to enable the preceding short vowel ( ) to make a mixed syllable (§ 484. 2.).

2. אֶעֱשֶׂךָ fut. Kal of the ע gutt. and לָהּ verb עָשָׂה with pron. suff. כָּ, for אֶעֱשֶׂהָ (see pp. 133, 182), the third radical ה being rejected, and the vowel of the second given to the first by § 489.—וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל *and I will make thee into a great nation.*—וְאֶבְרַכְךָ fut. Piħel of the ע gutt. verb בָּרַךְ (§ 287), with pron. suff. כָּ, which, taking the accent by § 58. 3., causes the preceding ( ) to be shortened into ( ) (§ 476); the prefixed ו conj. takes ( ) by § 684. 3. *b.* The Munahh under ב supplies the place of Methegh (§ 68).—וְאֶגְדָּלְךָ *and I will make great* (§ 144. 3.), fut. Piħel with ו conj. and ה parag. (§ 204), which latter occasions the rejection of the ( ) of the second radical (§ 104. 2.).—שָׁמָּה the noun שָׁם with suff. 2 pers. m. sing. in pause (p. 241), which

causes the rejection of the first vowel (see שָׁמָּה 11:9).—וְהָיָה imp. Kal of the הָיָה verb (§ 466), with ו conj., which takes (וְ) by § 104. 4. c., since the following ה should have taken (וְ), thus וְהָיָה (§ 443).—וְהָיָה בֵּרָכָה and thou shalt be a blessing, i. e. thou shalt be blest: the ו conjunctive, by connecting the imperative to the preceding future, gives to it the force of that tense; the abstract noun בֵּרָכָה is here employed instead of an attributive, see תהוּ ובהו 1:2.

3. וְאֶבְרַכֶּה fut. Pi'el of the ע' gutt. verb בָּרַךְ (§ 287) with ו conj. and ה parag.—מְבַרְכֶּיךָ thy blessers, plur. constr. of מְבָרֵךְ part. Pi'el of בָּרַךְ with pron. suff. כָּ (§ 587. 2. a.).—וּמְקַלְלֶיךָ and thy curser, part. Pi'el with pron. suff. כָּ, on the reception of which the preceding (וְ) is shortened into (וּ) (see וְאֶבְרַכֶּה v. 2.), and ו conj. which takes the vowel u by § 684. 3. a.—אָרַר fut. Kal of the ע' verb אָרַר (p. 165).—וְנִבְרַכְוּ pret. Niph. with ו conv. pret. (§ 218).—מִשְׁפָּחוֹת constr. of מִשְׁפָּחָה Dec. II. b. plur. of the fem. noun מִשְׁפָּחָה.

## No. XV. GEN. 22:1—19.

1. דְּבָרִים plur. of דָּבַר Class II. 3.—הָאֵלֶּה demonstrative pronoun (§ 634) with definite article, which it takes because the noun after which it is placed as a qualificative is definite (see הַמֵּאֲרֵת הַגְּדֹלִים 1:16).—יְהוָה הָאֵלֵּהִים THE God (*per excellentiam*), equivalent to יְהוָה אֱלֹהִים (which see 2:8). In Arabic the article is constantly prefixed to the absolute state, answering the same purpose as the *pluralis excellentiæ* of the Hebrew (see 1:1.); with this latter the article is also occasionally employed, thus giving to the word a double emphasis.—נָסָה pret. Pi'el of לָהּ (p. 182).—אֵלֶיךָ the prep. אֵל, which has the form of the plural construct (§ 680), with suff. 3 pers. m. sing. (p. 272).—הִנֵּנִי lit. behold me (*Fr. me voici*), here I am, the adv. הִנֵּה with suffix 1 pers. sing., the form which the word assumes in pause (§ 682. 1.).

2. קָח imp. Kal of לָקַח (§ 334).—נָא a primitive interjection used in entreating, urging, &c. (§ 693).—בְּנֶיךָ the noun בֶּן with pron. suff. כָּ (§ 590. 2.).—יְחִידְךָ thine only one, the adjectival noun יָחִיד (§ 504. 2.) with pron. suff. כָּ, the first vowel being rejected by § 104. 1.; (יֶ-) takes Methegh by § 63. 2.—לָךְ-לֵךְ go thou (see 12:1).—אֶרֶץ מֹרְיָה the land of Moriah, i. e. the country about mount Moriah.—הָעֵלָה imp. Hiph. of עָלָה, the final radical of which is rejected on receiving the pron. suff. הָ (§ 439).—אָחֶרֶ constr. of the masc. cardinal numeral אָחֵר (§ 610), agreeing with הָרַר understood.—הָהָרִים plur. of הָרַר (§ 575).

2. note), with the definite article, which for the sake of distinctness takes the vowel ( ) (§ 629. 2.), and receives Methegh to complete the syllable (§ 63. 1. a.).—אָמַר fut. Kal of the פֶּא and לֵ gutt. verb אָמַר, for אָמַר (§ 273).

3. וַיִּשָּׁבּוּ fut. Hiph. with ו conv. (§ 216).—בִּבְרָקָר for בִּבְרָקָר (§ 670. 1.).—תִּבְשׁ fut. Kal of the פֶּ gutt. verb תִּבְשׁ (§ 256).—וַיִּקַּח fut. Kal of לָקַח (§ 334), with ו conv.—שְׁנֵי constr. of the cardinal numeral שְׁנֵי.—נָעֲרָיו plur. constr. of נָעַר with suff. 3 pers. m. sing. (§ 587. 2. a.).—אֶת־ prep. אֶת with pron. suff. ו (§ 678).—בֵּן the noun בֵּן with the asyllabic pron. suff. ו (see שָׁמוֹ 2: 19.).—יִבְקַע fut. Pi'hel of the לֵ gutt. verb יִבְקַע (§ 306).—עֲצֵי constr. of עֲצִים Dec. II. a. plur. of עֵץ.—וַיִּקַּח fut. Kal of the עוֹ verb קוּם with ו conv. (§ 385).—וַיִּלְךָ fut. Kal of the פִּי verb יָלַךְ with ו conv. (§ 349).

4. וַיֵּשֶׁא fut. Kal of the פֶּא and לֵא verb נָשָׂא (p. 190).—עֲרִירֵי plur. constr. of עֵר with suff. 3 pers. m. sing. (§ 587. 2. a.).—וַיִּרְאֶה fut. Kal of רָאָה with ו conv. (§ 442).—מֵרָחֵק from a distance; the prep. מִ takes ( ) by § 672., and this receives Methegh by § 65. 1. a.

5. וַיָּשָׁבוּ imp. Kal of the פִּי verb יָשַׁב (par. p. 150).—שְׁבוּ-לָכֶם remain ye, see לָכֶם-לָךְ 12: 1.—הַחֲמוֹר the article before the strong guttural ה retains its short vowel ( ) (§ 85. 2.).—וְאָנֹכִי the simple conjunction ו takes ( ) instead of ( ) by § 684. 3. b.—נִלְכָּה fut. Kal 1 pers. plur. of the פִּי verb יָלַךְ (§ 339), with ה paragogic, which causes the rejection of the second vowel (§ 104. 2.).—עַד כֹּה until there (Fr. *jusque là*), thither.—נִשְׁתַּחֲוִיָּה we will bow ourselves down, we will worship, fut. Hithp. of שָׁחָה, the first radical and the ה of the prefixed syllable הֵת being transposed by § 74. 2. a.; for the appearance of ו see § 461.—נִשְׁוֹבָה fut. Kal of the עוֹ verb שָׁוָה (§ 363) with ה paragogic.—אֶל־יָלִיכֶם prep. אֶל with suff. 2 pers. m. plur. (tab. p. 272).

6. וַיִּקַּח see the word v. 3.—וַיִּשָּׂם fut. Kal of the עִי verb שָׁם with ו conv. (§ 401).—בָּנוּ see the word v. 3.—מִנְאֲכָלֹת knife, implement used in eating, a fem. noun formed from the root אָכַל by prefixing מ (§ 509. 1.).—יִלְכּוּ fut. Kal of יָלַךְ (§ 339), with Methegh on the penult by § 63. 2.—שְׁנֵיהֶם both of them, see the word 2: 25.—יַחְדָּו adv. together (see § 664. 3.).

7. אָבִיר the anomalous noun אָב with suff. 3 pers. m. sing. (p. 245).—אָבִיר the same noun with suff. 1 pers. sing.—הִנְנִי here I am, adv. הִנֵּה with suff. 1 pers. sing. (§ 682. 1.).—בָּנִי the noun בֵּן with pron. suff. י (see בָּנוּ v. 3.); ב is without Daghes lene by § 39. 4.—הִנֵּה הָאֵשׁ behold the fire (voici le feu), here is the fire.—וַיִּהְיֶינָם plur. of הָיָה Dec. I. a. with ו conj. and definite article, the latter taking ( ) by § 629. 1.; the accom-



panying Munahh supplies the place of Methegh (§ 68).—אִיהֶּ the adv. אִי with הַ paragogic.

8. יִרְאֶה fut. Kal of the לֹה verb רָאָה (§ 438. 2.); the first syllable takes Methegh by § 66.—לִּי prep. לְ with pron. suff. וְ (p. 269); לְ has Daghes forte by § 35.—בְּנִי the initial בּ takes Daghes lene, because the preceding word, although ending in a simple syllable, is accompanied by a disjunctive accent (§ 39. 3.).

9. יִבְנֶה fut. Kal of the בָּנָה verb עָוָה (§ 363).—וַיִּבֶן fut. Kal of the לֹה verb בָּנָה with וְ conv. (§ 442).—וַיִּבֶן שָׁם אֶת־הַמִּזְבֵּחַ and there he built the altar, viz. for the sacrifice he was about to make.—יִעֲקֹד, יִעֲרֹךְ, fut. Kal פֿ gutt. (§ 256).—וַיִּשָּׂם see the word v. 6.—אֶת־הַמַּעֲלָה at the upper part, above, comp. of מַעַל and prep. מִן (§ 669).—לְהַעֲצִים for לְהַעֲצִים (§ 670. 1.).—מִמַּעַל לַעֲצִים above as to the wood, i. e. upon the wood.

10. יִשְׁלַח fut. Kal of the שָׁלַח verb שָׁלַח (§ 298).—לְשֹׁהֵט inf. constr. Kal (§ 161), with prep. לְ, which takes the vowel ( ) by § 670. 2.

11. יִקְרָא fut. Kal of קָרָא (§ 424).—וַיִּקְרָא in pause, see the word v. 1.

12. יִרְדֶּךָ the noun יָרַד with pron. suff. כֶּךָ, the first vowel taking Methegh to show that it forms a simple syllable (§ 63. 2.).—וַיַּעַשׂ fut. apoc. Kal of the פֿ gutt. and לֹה verb עָשָׂה (§ 442).—מִזְמָה וְמָה for מִזְמָה what and what, whatever, any thing.—וַיִּדְעִי pret. Kal of יָדָע.—יָרָא constr. of the adjectival noun יָרָא (§ 501. 2.) of Dec. II. d.—אֶת־הָאֱלֹהִים the accent is shifted to the penult on account of the following monosyllable by § 60.—וַיִּרְאֵהוּ יְרָא אֱלֹהִים thou (art) a fearer of God, i. e. thou fearest God.—מִמִּנִּי from me, prep. מִן with pron. suff. 1 pers. sing. (§ 673).

13. וַיִּשָּׂא, &c. see v. 4.—אֶחָד אֵיל a ram (was) behind (him).—נֶאֱחָז part. Niph. of the פֿ gutt. verb אָחַז (p. 133).—בְּפִסְבָּה for בְּפִסְבָּה (§ 670. 1.).—קִרְנֵי dual constr. of the Segholate noun קֶרֶן with suff. 3 pers. m. sing. (see § 582. a., 603).—וַיִּלֶּךְ fut. Kal of the פֿ verb יָלַךְ with וְ conv. (§ 349).—וַיִּלֶּךְ the definite article takes ( ) by § 629. 1.; the accent is on the penult by § 56. 2.—וַיַּעֲלֵהוּ comp. of וַיַּעֲלֵה fut. Hiph. of עָלָה with וְ conv. (see the word 8 : 20.) and pron. suff. יָהּ (tab. p. 195).—וַיִּבְנוּ בְנוֹ instead of his son, see בְּנוֹתָהּ 2 : 21.

14. וַיִּהְיֶה that, personal pronoun with def. art., used as a demonstrative (§ 633).—וַיִּרְאֶה fut. Kal of רָאָה, see v. 8.—וַיֵּאמֶר fut. Niph. of the פֿ gutt. verb אָמַר (§§ 260, 261).—וַיִּהְיֶה this day (Lat. hodie = hoc die), to-day.—וַיִּרְאֶה fut. Niph. of the פֿ gutt. and לֹה verb רָאָה (see par. pp. 133, 182).—The entire verse may be thus rendered: "And Abraham called the name of that place *Jehovah-jireh* (*Jehovah will see, visit it*); whence it is said at the present day, In the mount of Jehovah he (God) will appear."

15. שְׁנִיָּה second time, fem. form of the ordinal שְׁנִי (§ 623). The

feminine gender is here employed for a neuter (see 2: 18. *לֹא טוֹב וְגו'*) as is most commonly the case.—*הַשְׁמִימִים* the ( ) of the penult is lengthened into ( ) by the pause-accent (§ 107. 1.).

16. *בִּי* *by myself*, prep. *בְּ* with pron. suff. *י* (tab. p. 269).—*נֹאמַם* for *נֹאמָם* (§ 100. 1. note), constr. of pass. part. *נֹאמָם* *saying* (Lat. *dictum*), Dec. II. *d.*—*נֹאמַם יְהוָה* (it is) *a saying of the Lord*, i. e. the Lord says.—*כִּי* *that*, referring to *אֲבָרְכֶךָ* in the following verse, at the beginning of which the particle is repeated.—*וְעַתָּה* *since that, because*.—*עֲשֵׂה* pret. Kal of the *לֵה* verb *עָשָׂה* (§ 439. 1.).—*זֶה* *this*, dem. pron. with definite article, see *הָאֵלֶּה* v. 1.—*יְחִידֶךָ* for *יְחִידְךָ* on account of the pause-accent (§ 107. 3.).

17. *בִּרְךָ* inf. Pīhel of the *ע* gutt. verb *בָּרַךְ* (§ 286).—*אֲבָרְכֶךָ* fut. Pīhel with suff. *ךָ* (see the word 12: 2.).—*זֶרַעְךָ* the Segholate noun *זָרַע* with pron. suff. *ךָ* (§ 591).—*אֲבָרְכֶךָ וְהָרַבְתִּי אֶת־זֶרַעְךָ* *I will bountifully bless thee, and exceedingly multiply thy offspring*; for the construction see *הָרַבְתִּי אֶת־הָרַבְתִּי* 3: 16.—*כְּכֹכְבֵי* constr. of *כּוֹכָבִים* Dec. II. *b.* plur. of *כּוֹכַב* with prep. *כְּ*.—*כְּהוֹל* for *כְּהוֹל* (§§ 85. 2., 670. 1.).—*שָׂפָה* constr. of *שָׂפָה* Dec. IV. *d.*—*יִרְשֶׁהוּ* fut. Kal of the *פִּי* verb *יָרַשׁ*, for *יִרְשֶׁהוּ* (§ 349).—*אֲבִיבִי* constr. of *אֲבִיבִים* plur. of *אֲבִיב* act. part. Kal of *אֲבִיב*, with suff. 3 pers. m. sing. (§ 587. 2. a.).

18. *וְהִתְבָּרְכוּ* *they shall bless themselves, they shall feel themselves blessed*, pret. Hithp. of *בָּרַךְ* (§ 290) with *ו* conv. pret. (§ 218).—*וְיִיָּאֵר* constr. of *וְיִיָּאֵר* Dec. I. *a.* plur. of *וְיִיָּאֵר*.—*עַכְשָׁנָה* *because that, since*.—*בְּקוֹלִי* the noun *קוֹל* with pron. suff. *י* and prep. *בְּ*.—*שָׁמַעְתָּ בְּקוֹלִי* *thou hast hearkened to my voice*. The Hebrew verbs frequently assume various shades of signification according to the particles with which they are construed. The preposition *בְּ* following a verb denoting the action of one of the senses, shows that such action is not casual, but is intentionally directed *into* or *upon* the object to the name of which the particle is prefixed: thus *שָׁמַעְתָּ אֶת־קוֹלִי* is simply *to hear* a sound or voice (see 3: 8.), while *שָׁמַעְתָּ בְּקוֹלִי* is *to listen to* one; again *רָאָה* means *to see*, and *רָאָה בְּ* *to look at*, &c. The preposition *לְ*, corresponding to the English *to* or *at*, is sometimes employed for the same purpose.

19. *וְיִשָּׁב* fut. Kal of the *עו* verb *שָׁב* with *ו* conv. (§ 385).—*וְיִקְנֶהוּ* for *וְיִקְנֶהוּ* (§ 100. 1. note) fut. Kal of *קָנָה* (§ 363).—*וְיִלְכְּדוּ יְחִידֶךָ* see v. 6.—*שָׁבַע* for *שָׁבַע*, the ( ) being changed into ( ) by the pause-accent (§ 107. 1.).—*וְיִשָּׁב* fut. Kal of the *פִּי* verb *יָשַׁב* with *ו* conv. (§ 349).—*בְּבִאָר* the prep. *בְּ* takes the vowel ( ) by § 670. 2.

## No. XVI. GEN. 28:10—22.

10. יֵצֵא fut. Kal. of the פִּי verb יָצָא (§ 339).—שָׁבַע for שָׁבַע on account of the pause-accent (§ 107. 1.).—וַיָּלֶךְ fut. Kal of יָלַךְ with ו conv. (§ 349).—הָרָן *towards Haran*, the proper noun הָרָן with ה directive (§ 643); the accent is on the penult by § 54. 3.

11. יָפַגַע fut. Kal of the לֵ gutt. verb פָּגַע (§ 298).—בְּמִקּוֹם for בְּמִקּוֹם (§ 670. 1.).—וַיָּלֶךְ fut. Kal of the עִי verb לָךְ (§ 401).—בָּא pret. Kal of the עו verb בּוֹא (§ 361); the initial ב is without Daghesh lene by § 39. 4.—כִּי בָא הַשֶּׁמֶשׁ for *the sun had come*, i. e. had set. The Hebrews regarded the sun when rising and setting as going from and returning to the earth.—יָקָה fut. Kal of לָקָה (§ 334).—מֵאֲבָנִי constr. of אֲבָנִים Dec. III. a. plur. of the Segholate אָבֶן, with prep. מ, which has ( ) for ( ) by § 672.—וַיֵּשֶׁב fut. Kal of שָׁבַע with ו conv. (§ 401).—מֵרֹאשׁוֹ at his head, a derivative fem. plur. noun from רָאשׁ, formed by prefixing מ denoting *place* (see § 509), with suff. 3 pers. m. sing. (par. p. 242).—יִשְׁכַּב fut. Kal of the intransitive verb שָׁכַב (§ 228).—וַיְהִי that, see the word 22:14.

12. יִהְיֶה fut. Kal of the הֵ gutt. verb הָלַךְ (§ 256).—מֵאֲבָ part. Hoph. of נָצַב (see §§ 195, 325).—אֶרֶץ to the earth, the noun אָרֶץ with ה directive (§ 643); the accent is on the penult by § 54. 3.—מִיָּע part. Hiph. of the פִּי and לֵ gutt. verb נָגַע (§§ 310, 314).—הַשָּׁמַיִם the noun שָׁמַיִם with ה directive and also with the definite article, which latter is added to give emphasis to the expression, meaning *to the very heavens*. The ( ) of the penult is lengthened into ( ) on account of the pause-accent (§ 107. 1.).—מִלְאֲכֵי constr. of מִלְאָכִים Dec. II. b. plur. of מִלְאָךְ. —עֲלֵיהֶם m. plur. act. part. Kal of עָלָה, for עָלִיָּהם (§ 77. 3.).—וַיִּרְדּוּ m. plur. act. part. Kal with ו conj.

13. נָצַב part. Niph. of נָצַב (§ 323).—עָלִי prep. עַל with suff. 3 pers. m. sing. (p. 272).—וַיֵּאמֶר fut. Kal of אָמַר with ו conv. (see § 273); the accent on this as well as that on the preceding word is a postpositive (§ 49).—אֱלֹהֵי constr. of the plur. majestat. אֱלֹהִים the noun אֱלֹהִים with pron. suff. הֶ (p. 245).—וְאֱלֹהֵי for וְאֱלֹהֵי which would be the form by § 104. 4. c.; but as א prefers to rest in a long vowel, the ( ) is lengthened into ( ), and the ( ) is rejected (§ 88. 4.).—אֲשֶׁר אַתָּה אשר thou (art) *lying upon it*, i. e. upon which thou liest.—וַיִּתְּנָה fut. Kal of the פִּי verb נָתַן (§ 328) with suff. 3 pers. f. sing., thus וַיִּתְּנָה (par. p. 197), between which is inserted an epenthetic נ, making וַיִּתְּנָה, and this, by throwing back the ( ) to the preceding letter that it may rest in it, becomes וַיִּתְּנָה (§§ 34. a. note, 484. 1.).—וַיִּזְרַע the

Segholate noun זָרַע, with suff. 2 pers. m. sing. in pause (§ 593); to this is prefixed the prep. לְ and the conjunction וְ, which latter takes the vowel *u* because followed by ( ) (§ 684. 1.).

14. יָדָהּ pret. Kal with וְ conv., it being preceded by a future (§ 219). — בָּעֶפֶר constr. of עָפָר Dec. III. *a.* with prep. בְּ, which here takes ( ) by § 670. 2. — וּפָרְצָתָּ pret. Kal with וְ conv., which takes *u* by § 684. 3. *a.*; the accent is shifted from the penult to the affirmative according to § 218. — יָמָהּ (*yām-mā*, § 54. 3.), יָם *sea* with הָ directive (§ 643), *towards the sea*, viz. the Mediterranean, i. e. *westwards*. — וְקָדְמָהּ the noun קָדָם with הָ directive (§ 643); the accompanying accent, which is on the penult by § 54. 3., is a disjunctive, and consequently the prefixed וְ takes ( ) instead of ( ) (§ 684. 3. *b.*). — צָפֹנָה comp. of צָפוֹן and הָ directive. — וְנִגְבָּהּ the same observations apply here as to the word וְקָדְמָהּ above. — וְנִבְרָכָהּ see 12 : 3.

15. עָמָהּ prep. עִם with suff. 2 pers. m. sing. in pause, like אֶתְּךָ (p. 271). — וּשְׁמִירְתִּיךָ pret. Kal, with pron. suff. יְךָ, which causes the rejection of the vowel of the first radical (§ 476), and וְ conversive preterite, which takes the vowel *u* by § 684. 1. — בְּכָל in every (place), supply מְקוֹם. — וְלָהּ fut. Kal of the פִּי verb לָהּ (§ 339). — וְהִשְׁבַּחְתִּיךָ pret. Hiph. of שִׁוַּח, for הִשְׁבַּחְתִּי (§ 371), with pron. suff. יְךָ and וְ conv., which latter takes ( ) by § 104. 3. *c.* — הַזֹּאת *this*, dem. pron. fem. sing. agreeing with הָאֲדָמָה (§ 633). — אֶעֱזָבְךָ fut. Kal of the פִּי gutt. verb עָזַב with pron. suff. יְךָ, which, having the accent by § 58. 3., causes the preceding *ō* of the verb to be shortened into *ō* (§ 476). — עַד אֲשֶׁר אֵם *until that when*, i. e. *until such time as*. — לָךְ prep. לְ with pron. suff. 2 pers. m. sing. accompanied by the pause-accent Çilluk (p. 269). — אֲשֶׁר דִּבַּרְתִּי לָךְ *what I have promised thee*. The Hebrew אֲשֶׁר is frequently equivalent in its use to the English double relative *what*.

16. יִיָּקֶץ fut. Kal of the פִּי verb יָקַץ (§ 339). — מִשְׁנָתָהּ constr. of the fem. noun שָׁנָה Dec. IV. *d.*, formed from the root יָשַׁן by rejecting the first radical and affixing the char. term. הָ. (§ 518. 3.), with pron. suff. וְ and prep. מִן. — אֲכֵן *truly*. This Gesenius supposes to be written for הִכֵּן inf. Hiph. of כָּוַן, used adverbially (see § 662); but we would rather consider it as the first pers. fut. apoc. of the same verb and species, meaning *I affirm = indeed, truly*. — בַּמָּקוֹם הַזֶּה in this place, see הָאֵלֶּה 22 : 1. — יִדְעֶתִי pret. Kal of יָדַע; the ( ) of the second radical is lengthened into ( ) by the pause-accent (§ 107. 1.).

17. יִירָא fut. Kal of the פִּי and לָא verb יָרָא (§§ 339, 424). — וַיֵּאמֶר see the word v. 13. — נוֹרָא *feared, to be feared, dreadful*, part. Niph. of יָרָא (par. p. 150), see נִחְמָד 2 : 9. — כִּי אֵם *this is nothing but*, i. e. *this is no other than*. — בֵּיתָהּ constr. of בֵּית (§ 569. *d.* note).



18. **וַיִּשְׁכֶּם בִּבְקָר** see 22:3.—**יָקָה** see the word v. 11.—**שָׁם** pret. Kal of the verb **שָׁם** (§ 361).—**מִרְאִשְׁתּוֹ** see the word v. 11.—**וַיִּשֶׁם** see the word v. 11.—**אֶתָּה** illustr. part. **אַתָּה** with suff. 3. pers. f. sing. (§ 678) referring to **אֶבֶן**, which is common by § 495. 2.—**וַיִּשֶׁם אֶתָּה מַצֵּבָה** and *he set it up as a pillar*; the verb **שָׁם** governs two accusatives.—**יִצֹק** fut. Kal of the verb **יָצַק**, with Daghesh inserted in the second radical to enable the short vowel of the preformative to make a mixed syllable (§ 339).—**רֹאשָׁהּ** *the head or top of it*, **רֹאשׁ** with suff. 3. pers. f. sing. **הָ** (§ 586).

19. **בֵּית־אֵל** the first word **בֵּית** (which see v. 17.) takes Methegh upon the loss of the accent consequent on its being connected to the following word by Makkeph, in order that its immutable long vowel (§ 100. 1.) may still make a mixed syllable (§ 70. 2. *b.*).—**וְאַחֲלָם** *but, however*, a singular noun with **ו** conj. (see Lex.) employed as an adverb (§ 663. 1.).—**לְרִאשֹׁנָה** *at the first*, for **לְהִרְאשֹׁנָה** (§ 670. 1.), comp. of **רִאשֹׁנָה** fem. of **רִאשׁוֹן** *first* (§ 624) agreeing with **הַיְּצִת** understood, the prep. **לְ**, and the definite article, which latter has ( ) by § 629. 1.

20. **יָדָר** fut. Kal of the **פָּדַ** and **לָ** gutt. verb **נָדַר** (§§ 298, 317).—**יִהְיֶה** fut. Kal of **הָיָה** (§ 466), with Methegh on the penult by § 63. 1. *c.*—**עִמָּדִי** *with me* (see the word 3:12.).—**וַשְׁמַרְנִי** pret. Kal of **שָׁמַר** with pron. suff. 1 pers. sing., which causes the rejection of the vowel of the first radical (§ 476); the prefixed **ו** conv. (§ 219) has *u* by § 684. 1. The first of the two similar accents indicates the tone-syllable (§ 51).—**הוֹלֵךְ** act. part. Kal of **הָלַךְ**.—**וְנָחֵן** pret. Kal with **ו** conv. pret. (§ 219); the penult takes Methegh by § 66.—**לֹאֲכַל** inf. constr. Kal of the **פָּא** verb **אָכַל** with the prep. **לְ**, which by § 670. 2. takes the vowel ( ) (see § 269).—**וּבְנֵי** the prefixed **ו** conj. takes the vowel *u* on account of the following labial (§ 684 3. *a.*).—**לְלָבַשׁ** inf. constr. Kal with prep. **לְ**, which takes ( ) by § 670. 2.

21. **וַיִּשְׁבְּתִי** pret. Kal of the **שָׁב** verb **שָׁב** (§ 361) with **ו** conv. pret. as in the preceding verse.—**לְאֱלֹהִים** for **לְאֱלֹהִים**, see **וַאֲלֵהִי** 28:13.—**וְהָיָה לִי לֵאלֹהִים** *and will be to me for a God*, i. e. will be my God.

22. **וְהָאֶבֶן** *then this stone*. The conjunction **ו**, as is often the case, is here placed at the commencement of the apodosis.—**שָׁמַרְתִּי** pret. Kal of **שָׁמַר** (§ 361).—**נָתַן** fut. Kal of the **נָתַן** verb **נָתַן** (§ 328), with the final ( ) shortened into ( ) on account of the following Makkeph (§ 70. 2. *a.*).—**אֶעֱשְׂרְנָהּ** fut. Pi'hel with suff. 3. pers. m. sing. and an intermediate **נ** epenthetic, for **אֶעֱשְׂרֶנָּהּ** (§ 484. 1.).—**אֶעֱשְׂרֶנָּהּ** *decimating I will decimate it to thee*, i. e. I will surely give thee tithes of it (see **אָכַל הָאֶבֶן** 2:16.).

## No. XVII. GEN. 35:9—15.

9. וַיָּרָא fut. Niph. of the פ' gutt. and לָהּ verb רָאָה with ו conj. (§§ 261, 442).—בָּאֹו in *his coming*, i. e. as he was coming, inf. Kal of the וּ verb עָו (§ 362), with pron. suff. ו and prep בּ. וַיְבָרֶךְ fut. Pi'el of בָּרַךְ with ו conj. (§ 292).

10. שֵׁמֶךְ the noun שֵׁם with pron. suff. ך, which by taking the accent (§ 58. 3.) causes the ( ) of the noun to be shortened into ( ) (§ 590. 2.).—שְׁמִי see the word 12:2.—שְׁמוֹ see the word 2:19.

11. פָּרָה imp. Kal of the לָהּ verb פָּרָה (§ 443).—וַיְרִיבָהּ imp. Kal of רִיבָהּ with ו conj., which takes *u* by § 684. 1.—קָהֵל constr. of קָהֵל Dec. III. *a*.—מִמֶּךָ prep. מִן reduplicated with pron. suff. ך, for מִמְּכֶךָ (§ 675).—וּמְלָכֵיהֶם plur. of the Segholate מֶלֶךְ Class III. 1.—וַיְהַלְצֵיהֶם constr. of the dual noun הַלְצִים with pron. suff. ך (§§ 587. 2. *a*, 603.), to which is prefixed the prep. מ with the long vowel ( ) (§ 672).—וַיִּצְאָהּ fut. Kal of the פ' verb יָצָא (par. p. 150); the ( ) of the second radical is restored by means of the pause-accent (§ 107. 2.).

12. נָתַתִּי pret. Kal of נָתַן, for נָתַתִּי (§ 333).—וַיִּתְּנָהּ fut. Kal of the same verb with pron. suff. (see the word 28:13).—וַיִּזְרַעְהָּ, see וַיִּזְרַעְהָ 28:13.—וַיִּתְּרֵיהֶּן prep. plur. constr. וַיִּתְּרֵיהֶּן with pron. suff. ך (§ 680).—וַיִּתֵּן fut. Kal of נָתַן (§ 317).—וַיִּתֵּן אֶת הָאָרֶץ this amplified mode of expression is employed for the sake of emphasis.

13. וַיַּעַל fut. Kal of עָלָה with ו conj. (§ 442).—וַיַּעֲלֵהּ the compound preposition מֵעַל (which see 1:7.) with pron. suff. 3 pers. m. sing. (see tab. p. 272).—וַיִּבְרַךְ a less usual form of pret. Pi'el for וַיְבָרֶךְ (§ 238).—וַיִּתֵּן prep. וַיִּתֵּן and pron. suff. ו (tab. p. 271).

14. וַיִּצָּב fut. Hiph. of the פ' verb נָצַב with ו conj., for וַיִּצָּב ( §§ 216, 324).—וַיִּבְנֶה for וַיִּבְנֶה, the first ( ) being changed into ( ) by the pause-accent (§ 107. 1.).—וַיִּסַּף fut. Hiph. of the פ' verb נָסַף with ו conj., see וַיִּצָּב above.—וַיִּלְחֶהּ the prep. עַל (§ 680) with pron. suff. ך (tab. p. 272).—וַיִּצַּק see the word 22:18.—וַיִּשְׁמַן for וַיִּשְׁמַן, see וַיִּבְנֶה above.

15. וַיִּשְׁרַח שָׁם *where*, see the phrase 2:11.

## EXODUS.

## No. XVIII. Exod. 1:1—22.

1. וְאֵלֶּה plur. dem. pron. (§ 634) with ו conj.—שְׁמוֹת constr. of שְׁמוֹת Dec. II. *a*. plur. of the masc. noun שֵׁם with fem. term. וְזֵה (§ 556).—וַיִּבְנֶה constr. of בָּנִים Dec. II. *a*. plur. of בָּן (§ 575. 1. *note*).—וַיִּבְנֶה m.

plur. act. part. Kal of the <sup>עו</sup> verb בוא ( § 365 ), with def. art.—בני ישראל *the children of Israel the comers*, i. e. *which came*; the participle takes the article to agree with the noun בני, which is rendered definite by being placed in construction with a proper noun.—מצרימה the proper noun מצרים with ה directive ( § 643 ); the ( \_ ) of the penult is lengthened into ( \_ ) by the pause-accent ( § 107. 1. ).—את prep. *with*, see § 678.—איש collective, *each man = every one*.—וביתו *and his house*, i. e. *his family*, בית constr. of בית ( § 569. d. note ) with pron. suff. ו and ו conj. which has *u* by § 684. 3. a.—באו pret. Kal of בוא ( par. p. 157 ) agreeing logically with the collective איש in the plural.

2. ויהנה for ויהנה by § 684. 2.

3. ובקרימן for ובקרימן, the prefixed ו conjunctive takes its homogeneous vowel *u* on account of the following labial ( § 684. 3. a. ).

5. יצא plur. constr. act. part. Kal of יצא, referring to the preceding collective כל, which is frequently construed with a plural verb (see Gen. 7 : 22. ); the first syllable takes Methegh by § 63. 2.—ירך constr. of ירך ( § 571. b. note ).—נפש for נפש, the first ( \_ ) being changed into ( \_ ) by the pause-accent ( § 107. 1. ). This noun is placed in the singular although it is to be rendered in the plural, see מאה ועשרים שנה Gen. 6 : 13.

6. נאמת (*wāy-yá-mōth*) fut. Kal of the <sup>עו</sup> verb נאם with ו conversive ( § 385 ).—אחיו plur. constr. of אח with suff. 3 pers. m. sing. ( p. 245 ).—הוא *that generation*, the personal pronoun הוא employed as a demonstrative, and taking the definite article to agree with its noun ( § 633 ).

7. ובי the conjunction ו takes the vowel *u* by § 684. 3. a.—פרו pret. Kal of the <sup>עו</sup> verb פרה ( § 439. 2. ).—ירבו fut. Kal of the <sup>עו</sup> verb רבה ( p. 182 ).—יעצמו fut. Kal of the פ gutt. verb עצם ( p. 133 ); the ( \_ ) under ע is Pattahh furtive ( § 23 ).—במאד the prep. ב takes the vowel ( \_ ) by § 670. 2.—במאד מאד *with strength, strength*, i. e. *powerfully, exceedingly* (see § 664. 4. ), the repetition being employed to confer additional emphasis.—אתם illustr. part. with pron. suff. הם ( p. 271 ).—והמלא הארץ *and the land was filled with them*; מלא construed with an accusative (see 'והמלא וגר' 6 : 11. ).

8. יקם fut. Kal of the <sup>עו</sup> verb קם with ו conv. ( § 385 ).

9. עמו the noun עם from the <sup>ע</sup> root עם ( § 524 ), with pron. suff. ו, on the reception of which the third radical is compensated by Daghesh forte in the second.—ממנו prep. מן reduplicated with suff. 1 pers. plur. ( § 673 ).—רב ועצום *great and mighty from us*, i. e. *greater and mightier than us*; the comparative degree being denoted by the prep. מן prefixed to the complement of the comparison ( § 608 ).

10. **הָבָה** imp. of **יָהַב** with **ה** paragogic, employed as an interjection (§ 693).—**נִתְחַכְמָהּ** fut. Hithp. with **ה** paragogic (§ 205).—**לֹא** prep. **לֹא** with suff. 3 pers. m. sing. (p. 269), agreeing formally with the collective **עַם** *people*, which may be construed in the singular or plural, according to the mode in which it is viewed : in this and the two following verses it is considered merely as the name of a body, and is accordingly construed in the singular.—**נִתְחַכְמָהּ לֹא** *let us show ourselves wise concerning it* (the people) (§ 154), i. e. let us act towards it wisely or cunningly.—**יָרֶבֶה** fut. Kal of the **לָהּ** verb **רָבָה** (p. 182).—**וְהָיָה** and it come to pass, pret. Kal with **ו** conj., which places the verb in apposition with the preceding as regards time (§ 219).—**תִּקְרְאֶנָּה** 3 pers. f. plur. fut. Kal of the **לָהּ** verb **קָרָא** (§ 421. 2. b.), referring to the following fem. noun **מִלְחָמָה** used here collectively; the **ה** is without Daghesh lene by § 39. 4.—**וְנוֹסָף** pret. Niph. of the **פִּי** verb **נָסַף** (§ 342) with **ו** conv. pret. (§ 218).—**שׂוֹנְאֵינוּ** *our haters, enemies*, plur. constr. act. part. Kal of **שָׂנֵא** *to hate*, with suff. 1 pers. plur. (see § 473. 2.).—**וְנוֹסָף גַּם הוּא עַל שְׂנֵאֵינוּ** and it also add itself to our enemies (§ 141. 2.), i. e. lest it join the party of our enemies.—**וְנִלָּחֶם** and it combat, fight (§ 141. 3.), pret. Niph. with **ו** conv. pret.—**בְּנוּ** prep. **בְּ** with pron. suff. 1 pers. plur. (p. 269).

11. **יִשְׁמְרוּ** fut. Kal of **שָׁמַר** (p. 162).—**שָׂרִים** constr. of **שָׂרִים** plur. of **שָׂר**, like **הָרִים** (§ 575. 2. note).—**מַסִּים** plur. of **מָס**, like **פְּתִים** plur. of **פָּת** (§ 575. 2. note).—**עֲנֹתוֹ** inf. constr. Pi'el of the **לָהּ** verb **עָנָה** with pron. suff. **וּ**.—**לְמַעַן עֲנֹתוֹ** for the purpose of oppressing it.—**כְּבֻלָּתָם** plur. of the fem. noun **כְּבֻלָּה** with pron. suff. **ָם** for **יָהֶם** (see § 587. 2. b.).—**יִרְבֹּךְ** fut. Kal of the **לָהּ** verb **רָבָה** with **ו** conv. (§ 442).—**עָרֵי** plur. constr. of **עִיר** (§ 575. 1. note).—**אֵת־** *to wit*, the illustrative particle (§§ 676, 678).

12. **וַיִּבְאֲשֶׁר** the rel. pron. **אֲשֶׁר**, with prep. **בְּ**, which takes ( **־** ) by § 670. 2., and **ו** conj.—**יַעֲזֹבוּ** fut. Pi'el of the **לָהּ** verb **עָזָב** (par. p. 182).—**אֵתוֹ** illustr. particle **אֵת** with suff. 3 pers. m. sing., (tab. p. 271) agreeing with **עַם**.—**וַיַּבְאֲשֶׁר יַעֲזֹבוּ אֵתוֹ כֵּן יִרְבֶּה** and according as they oppressed it (the people), so it increased. The prepositions **בְּ** *as* and **כֵּן** *so* are frequently made thus to correspond to each other.—**יִקְצֹצוּ** for **יִקְצְצוּ** (§ 100. 1. note) fut. Kal of the **עָזַב** verb **קָצַץ** (p. 157).—**וַיִּקְצֹצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל** and they were afraid of the children of Israel. Many verbs which contain the idea of *departure from*, as for instance those signifying *flight, fear, aversion, &c.* are construed with **מִן** or **מִפְּנֵי**, the former usually of a thing, and the latter of a person.

13. **יַעֲבִירוּ** for **יַעֲבִירֻ** (§ 100. 1. note) fut. Hiph. of the **פִּי** gutt. verb **עָבַד** (p. 133), agreeing in the plural with the collective **מִצְרַיִם** here used to signify the *inhabitants* of Egypt.—**פָּרָה** for **פָּרָהּ** (§ 107. 1.).



14. יִמְרְרוּ fut. Pi'hel of מָרַר; as the second radical is a guttural which cannot receive Dagghesh, the ( \_ ) of the first is lengthened into ( \_ ), and the guttural itself takes compound instead of simple Sh'wa (§ 84. 2. 3.).—תִּיָּיֵהֱם constr. of תִּיָּיֵהֱ with suff. 3 pers. m. plur. (par. p. 242).—בְּעִבְדָּהּ the prep. בְּ takes the vowel ( \_ ) before the compound Sh'wa ( \_ ) by § 670. 2.—וּבְלִבָּיָם plur. of לִבָּי Class II. 3. with ו conj. and prep. בְּ, the former of which takes the vowel *u* before the labial ב (§ 684. 3. a.), and the latter takes ( \_ ) because followed by Sh'wa (§ 670. 2.). As the termination יָם has the accent, the second radical ב does not receive Dagghesh lene although preceded by Sh'wa quiescent (see § 43).—בְּשָׂרָהּ for בְּשָׂרָהּ (§ 670. 1.).—עֲבַדְתֶּם constr. of עֲבַדָּהּ with suff. 3 pers. m. plur. (par. p. 242).—בָּהֶם prep. בְּ with pron. suff. (see p. 269); ב is without Dagghesh lene by § 39. 4.—עֲבַדְתֶּם אֲשֶׁר עָבְדוּ בָהֶם *their service which they served with them*, i. e. the service which they made them perform. The Kal form of the verb followed by ב of the person is sometimes employed instead of the Hiph'il (see Ges. Lex. ב B. 4.).

15. לְמַרְפְּדֹת lit. *to the aiders in bringing forth, the deliverers*, i. e. the midwives, fem. plur. part. Pi'hel of יָלַד *to bring forth*, for לְהַמְרִידֹת (§ 631. 1.); the Dagghesh forte which should regularly be inserted in מַ (§ 628) is omitted on account of the ( \_ ) which accompanies that letter (§ 33. 1.), and accordingly the preceding ( \_ ) takes Methegh (§ 63. 1. d.).—הַעֲבָרִית plur. of the fem. noun עֲבָרָה, with the definite article, which takes ( \_ ) by § 629. 1.—אֲשֶׁר שֵׁם הָאֶחָת *which the name of one*, i. e. the name of one of whom.

16. בְּיָדְךָ in *your delivering*, i. e. when ye deliver, inf. Pi'hel יָדַד with suff. 2 pers. f. plur. כֶּן, which by taking the accent (§ 58. 1.) causes the preceding ( \_ ) to be shortened into ( \_ ) to prevent the formation of a long unaccented mixed syllable in the middle of a word (§ 476).—יָרְאִיתִךְ pret. Kal of the לָא verb רָאָה (p. 182) with ו conjunctive which has *u* by § 684. 1.—אֲבָנִים (*ōbh-nā-yīm*) dual of אֶבֶן (see § 101. 3. a.).—יָהֲמִיתֶךְ pret. Hiph. of the עָו verb מָוַת, for הִמְיִיתֶךְ (§ 391), with ו conv., which takes the vowel ( \_ ) before ( \_ ) by § 104. 4. c.—וְהָיָה pret. Kal with ו conv., which, being following by the pause-accent (§ 109), takes the vowel ( \_ ) (§ 684. 3. b.).—אִם בֶּן הוּא וְהִמָּתֵן אִתּוֹ וְאִם בַּת הוּא—וְהָיָה lit. *if he (be) a son, ye shall kill it; but if she (be) a daughter, it shall live*.

17. יִתְּרָאן 3 pers. f. plur. fut. Kal of the לָא verb יָרָא (see § 339 and p. 177), with ו conv., which causes the rejection of the ה of the personal affirmative נָה (§ 217. 2.).—עָשָׂה pret. Kal of the לָא verb עָשָׂה (p. 182).—אֶלֶיָּהֶן prep. אֶל with pron. suff. הֶן (§ 680).—וְהָיָה fut. Pi'hel of the לָא verb הָיָה with ו conv., the final ה being rejected

by § 217. 2.—הַיְלָלִים plur. of the Segholate יָלַד Class III. 1., with definite article הַ, which is not followed by Daghesth, as the initial letter of the noun has Sh'wa (§ 630).

18. עֲשִׂיהֶן fut. Kal of עָשָׂה (p. 182).

19. וְתֹאמְרֶיךָ fut. Kal of אָמַר (§ 273) with ו conv. (§ 217. 2.).—כְּנָעִיּוֹת plur. of the anomalous noun אִשָּׁה (p. 245), with definite article and prep. כִּי, which latter is without Daghesth lene by § 39. 4.—מִצְרִיּוֹת plur. of the fem. gentile noun מִצְרַיִם (§ 554).—כִּי לֹא *for not as the Egyptian women are the Hebrew*, i. e. because the Hebrew are not like the Egyptian women.—חִירוֹת fem. plur. of the verbal adj. חָתָה.—תָּבוֹא fut. Kal of the בּוֹא verb עָו ( § 363 ).—אֱלֹהֶיךָ for אֱלֹהֶיךָ (§ 100. 1. note).—מְבַרָּה deliverer, midwife, fem. part. Pi'hel of יָלַד (see מְרַחֶפֶת Gen. 1:2.).—וְיִלְדוּ pret. Kal of יָלַד with ו conv. pret.; the second radical has ( ו ) instead of ( י ) on account of the pause-accent (§ 107. 2.).—בְּטֶרֶם תָּבוֹא אֵלֶיךָ הַמִּילֶדֶת וְיִלְדוּ *before the midwife comes to them, they bring forth*.

20. וַיָּרֶב fut. Hiph. of the יָרָב verb פִּי with ו conv. (§ 357).—וַיָּרֶב fut. Kal of the לָהּ verb רָבָה with ו conv. (§ 442).—וַיַּעֲמֻהּ see the word v. 7. The collective עַם is here preceded by a singular and followed by a plural verb, it being regarded first in its totality and then as consisting of different individuals, see אָתָּם Gen. 1:27.

21. יִרְאֶה pret. Kal of יָרָא.—וַיַּעַשׂ fut. Kal of the עָשָׂה verb עָשָׂה with ו conv. (§ 442).—לָהֶם prep. ל with suff. 3 pers. m. plur. (§ 671). Here the masculine form of the suffix is used instead of the feminine, as is occasionally the case when attached to verbs (see § 487).—בָּתֵּיהֶם households, families, plur. of בֵּית (see p. 245).

22. וַיֵּצֵא fut. Pi'hel of the לָהּ verb צָוָה with ו conv. (§ 451).—כָּל־בְּנֵי הַבֶּן *every son*.—הַיְלָלִים the verbal adjective יָלַד with def. art., which it takes to agree in this respect with its noun הַבֶּן.—הַיָּאֲרָה the noun יָאֵר with ה directive (§ 643) and the definite article, which latter is not followed by Daghesth forte, according to § 33. 1.—תְּשַׁלִּיכֶהוּ fut. Hiph. with pron. suff. הָ for תְּשַׁלִּיכֶהוּ (§ 485).—תְּחַיֶּהנָּה fut. Pi'hel of the לָהּ verb חָיָה (p. 182), the ך of the plural termination being retained (see p. 106).

#### No. XIX. Exod. 2:1—25.

1. וַיָּקָח fut. Kal of the פָּקַד verb יָקַח with ו conv. (§ 349).—וַיָּקָח fut. Kal of לָקַח (§ 334).

2. וַתִּהְיֶה fut. Kal of הָיָה with ו conv. (§ 442).—וַתִּלְדֵּךְ fut. Kal of the יָלַד verb יָלַד with ו conv. (§ 349).—וַתִּרְאֶה fut. Kal of the רָאָה verb רָאָה with ו conv. (§ 349).

with ו conv. (§ 442).—הַצְפִּינָהּ fut. Kal with suff. הָהּ (p. 197).—יִרְחִים plur. of the Segholate יָרַח Class III. 1.

3. יִכְלֶה pret. Kal of יָכַל.—הִצְפִּינוּ irregularly written for הִצְפִּינוּ inf. constr. Hiph. with suff. 3 pers. m. sing.—*but she was not able to conceal him longer*; after יָכַל an infinitive usually takes לְ, but is sometimes without it, as in the present instance.—תָּבַת constr. of the fem. noun תִּבְיָה (see the word Gen. 6 : 14).—תִּחַמְרָה fut. Kal פֿ gutt. with suff. 3 pers. f. sing. הָהּ, in which Mappik is anomalously omitted (§ 480. 1.).—בִּחְמַר for בִּהְחַמֵּר (§ 670. 1.), the definite article prefixed to a material noun (see בִּכְפֹּר Gen. 6 : 14.); בֿ is without Dagghesh lene by § 39. 4.—וּבְזָפַת for וּבִהְזַפַּת the prefixed ו conj. takes *u* on account of the following labial (§ 684. 3. a.), and the ( ) of the penult is changed into ( ) by means of the pause-accent (§ 107. 1.).—וְתִשָּׁם fut. Kal of שִׁים with ו conv. (§ 401).—בָּהּ prep. בֿ with suff. הָהּ (p. 269).—שִׁפָּת constr. of שִׁפָּה Dec. IV. d.

4. תִּתְחַצֵּב *she placed herself*, fut. Hithp. of יָצַב, for תִּתְחַצֵּב, the rule § 77. 3. here applying to י, after the rejection of which the preformative ת takes ( ) by § 102. 1. c.; the second radical, as is sometimes the case, has ( ) instead of ( ) (see § 250).—אָחָתוּ the anomalous fem. sing. noun אָחָת with pron. suff. וּ (p. 245).—מֵרָחֵק *at a distance*, see the word Gen. 22 : 4.—לְרַעַה inf. constr. of יָרַע (§ 350) with prep. לְ. —יַעֲשֶׂה fut. Niph. of the פֿ gutt. and לָהּ verb עָשָׂה, with Dagghesh in the initial י by § 35.

5. וְתִרְדּוּ fut. Kal of the פֿי verb יָרַד with ו conv. (§ 349).—לְרַחֵץ inf. constr. Kal with prep. לְ, which takes the vowel ( ) by § 670. 2.—נְעָרֶיהָ plur. of נְעָרָה with pron. suff. הָהּ (par. p. 242).—הִלְכַת fem. plur. act. part. Kal of הִלָּךְ.—וְנָעֲרֹתֶיהָ הִלְכַת *and her maidens (were) walking*. The noun נְעָרָה is here made definite by means of the pronominal suffix: but the participle הִלְכַת which constitutes the predicate remains indefinite (see וִירָא כִּי רַבָּה רִגּוֹ Gen. 6 : 5.).—יָד constr. of יָד Dec. II. a.—חֹנֶה constr. of חָנָה (§ 569. d. note).—אֲמָתָהּ constr. of אָמָה Dec. IV. d. with pron. suff. הָהּ.—וְתִקְחָהּ *and she took it*, fut. of לָקַח (§ 334) with pron. suff. הָהּ (p. 197) and ו conv.

6. וְתִרְאֶהּ fut. Kal of רָאָה with ו conv. and pron. suff. הָהּ.—וְתִרְאֶהּ *and she saw it, to wit the child; and behold (it was) a boy crying*.—מִלְּדָרִים constr. of יָלְדָה Dec. III. a. plur. of the Segholate יָלַד with prep. מִ; although the penult is a mixed syllable, ד is without Dagghesh lene by § 41.—עֲבָרִים plur. of עָבַר (§ 515. 2.), for עֲבָרִים (§ 550).

7. הִיאָלֶה fut. Kal of יָלַךְ, with הָהּ interrogative, which before a guttural takes ( ) instead of ( ) (§ 641. 2.): this vowel receives a Methegh to

enable it to form a simple syllable (§ 63. 1. a.).—יָקְרָאֲתִי pret. Kal לָא with ו conj. pret.—לָהּ prep. ל with suff. 2 pers. f. sing. (p. 269).—מִיִּנְקָה suckler, wet-nurse, part. fem. Hiph. of יָנַק to suck, which in this species retains י (see §§ 356, 357).—אִשָּׁה מִיִּנְקָה a suckling woman, a wet-nurse; like other inflected appellatives, מִיִּנְקָה may be used alone.—וְתִינֶק that she may suckle, for וְתִינֶק ( § 100. 1. note) fut. Hiph. of יָנַק ( § 357) with ו conj. A verb in the future tense following another verb in the same sentence, frequently expresses the aim of the action denoted by the preceding verb, and is consequently to be rendered by the subjunctive.—וְהָיָלָד for הָיָלָד on account of the pause-accent (§ 107. 1.).

8. לָכִי imp. Kal of יָלַח, for לָכִי (p. 150) on account of the pause-accent (§ 107. 2.).—וְתִלָּה fut. Kal of יָלַח with ו conj. (§ 349).—תִּקְרָא fut. Kal of the לָא verb קָרָא.

9. הִינִיִּקְהוּ cause to go, take, imp. Hiph. of יָלַח.—וְאֵנִי imp. Hiph. of יָנַק, with pron. suff. הוּ (see § 357).—וְאֵנִי takes ( \_ ) by § 684. 3. b.—וְאֵנִי fut. Kal of the כָּן verb נָתַן (§ 317).—שָׂכָרָה the noun שָׂכָר with suff. 2 pers. f. sing., which causes the rejection of the first vowel (§ 590. 2.).—תִּקְחָה fut. Kal of לָקַח (§ 334).—וְתִנִּיקְהוּ fut. Hiph. of נָתַן = יָנַק (see p. 157), with the ( \_ ) of the preformative rejected on account of the pron. suff. הוּ by § 104. 1.; it may however be considered as the fut. Hiph. of יָנַק for תִּנִּיקְהוּ like יִיטִיב (§ 357), the first radical being anomalously dropped together with its accompanying vowel.

10. יִגְדֵּל fut. Kal of the neuter verb גָּדַל (§ 228).—וְתִבְיָאֲהוּ fut. Hiph. of בִּוֵּא, with pron. suff. הוּ, which causes the rejection of the first vowel (§ 104. 1.).—שָׁמֶר the noun שָׁמַר with pron. suff. וּ (see the word Gen. 2 : 19.).—מִשָּׂה For the different opinions respecting the etymology of this proper name see the Lexicon of Gesenius. That it is a pure Hebrew word signifying a drawing, i. e. *what is drawn*, from the indigenous verbal root מָשָׂה is evident from the latter clause of this verse, in which the fact is plainly intimated. It is no valid objection to this etymology that the word bears the form of the active participle; since many Hebrew nouns of this form are employed to denote the object or product of the action expressed by the verb from which they are derived; and this is also the case with the corresponding verbal nouns in English, e. g. אֹכֵל (*eating*) food, אֹמֵר (*speaking*) discourse.—וְתִשְׁתַּחֲוֶהוּ (§ 100. 1. note) pret. Kal of the לָהּ verb מָשָׂה, with pron. suff. הוּ, which causes the rejection of the first vowel (§ 476).

11. בְּיָמִים for בְּהַיָּמִים plur. of יוֹם (§ 575. 1. note), with def. art. and prep. ב (§ 670. 1.).—הָהֵם those, pers. pron. with def. art. used as a demonstrative (§ 633).—וְיָצָא fut. Kal of יָצָא (§ 339), with ו conj., which does not here give rise to the usual retraction of the accent (see



§ 349), because the ultimate is a simple syllable (§ 215. 4.).—אָדוּיו plur. constr. of אָד with suff. 3. pers. m. sing. (p. 245); א takes the vowel ( ) because the following guttural has ( ) (§ 101. 1. b.).—וַיֵּרָא fut. Kal of רָאָה with ו conv.—וַיֵּרָא בִּסְבִּלָתָם and he looked on their burdens; the verb רָאָה construed with ב, see שָׁמַעַת בְּקִלִּי Gen. 22:18.—אִישׁ מִצְרִי an Egyptian man, an Egyptian; so נָשִׁים מִצְרִית 1:19.; the nouns אִישׁ and אִשָּׁה are frequently employed pleonastically when not requisite to complete the sense.—נָכַד part. Hiph. of the פָּנָה and לָהּ verb נָכַדָה (p. 190).—מֵאָדוּיו the prep. מ has ( ) by § 672.

12. וַיָּפֶן fut. Kal of פָּנָה with ו conv. (§ 442).—כֹּה וְכֹה there and there, i. e. hither and thither; ו conj. takes ( ) by § 684. 3. b.—כִּי אִישׁ כִּי אִישׁ that (there was) not a man, viz. in sight.—וַיֵּרָא fut. Hiph. of the פָּנָה and לָהּ verb נָכַדָה with ו conv. (p. 190).—יִטְמַנְהוּ fut. Kal with pron. suff. יָהּ, which causes the rejection of the vowel of the second radical by § 476.—בַּחוּל for בְּהַחוּל see בַּחוּל Gen. 22:17.

13. לְרָשָׁע plur. of נָצָה part. Niph. of נָצָה (see pp. 145, 182).—לְהָרָשֶׁע for לְהָרָשֶׁע (lám-mā) for what, wherefore, comp. of prep. ל and interrog. pron. מָה (§ 671); the accent is on the penult by § 25. 1.—חָבֵה fut. Hiph. of נָכַדָה (p. 190).—רַעְיָהּ for רַעְיָהּ on account of the pause-accent (§ 593).

14. שָׁמַךְ pret. Kal of שָׁמַךְ with pron. suff. יָהּ; the first syllable takes Methegh by § 63. 2.—אִישׁ שָׂרִי a princely man, a prince, see מִצְרִי v. 11.—מִי שָׁמַךְ לְאִישׁ שָׂרִי וּשְׁפַט עָלֵינוּ who placed thee for a prince and judge over us? i. e. who constituted thee prince, &c.—הִלְהִירְגֵנִי (hā-lhā-r'ghē-ni) (§ 24. 2. b.) inf. Kal and pron. suff. יָהּ (see לְעִבְדָה Gen. 2:15.), with prep. ל and ה interrog., which latter takes ( ) on account of the following Sh'wa (§ 641. 4.).—הִלְהִירְגֵנִי אִתָּהּ אֹמֵר whether to kill me thou (art) saying? scil. to thyself; i. e. art thou meditating to kill me?—וַיֵּרָא fut. Kal of the פָּנָה and לָהּ verb נָכַדָה (§§ 339, 424).—וַיֵּאמֶר fut. Kal of אָמַר with ו conv. (§ 273).—אֱכֵן truly, see the word Gen. 28:16.—יָדַע pret. Niph. of the פָּנָה verb יָדַע.

15. לְהִרְגֵּנִי inf. constr. Kal of the פָּנָה gutt. verb הִרְגָה, with prep. ל which takes the vowel ( ) in consequence of the following ( ) (§ 670. 2.).—וַיֵּשֶׁב fut. Kal of the פָּנָה verb יָשַׁב with ו conv. (§ 349).—הַבְּאֵר the well, viz. of that place.

16. וּלְכַהֵן מִדְיָן שֶׁבַע בָּנוֹת and to the priest of Midian (were) seven daughters, i. e. he had seven daughters; the verb הָיוּ being understood.—תְּבַאֲרֶנָּה fut. Kal of the פָּנָה verb בֹּאָה, for תְּבַאֲרֶנָּה: for as the verb is also בֹּאָה, the long vowel of the second radical does not form a mixed syllable; and consequently the insertion of י between the root and the affirmative נָה (see § 363) is unnecessary.—תְּדַלְּגֶנָּה fut. Kal

of the **לָהּ** verb **דָּלָהּ**.—**תִּמְצֹאנָהּ** fut. Pi<sup>h</sup>el of the **לָהּ** verb **מָצָא**.—**הַרְהִיטִים** plur. of **רָהֵט** Class III. 1. for **רָהֵט**, the second radical being a guttural (§ 501. 3.), with def. art.; the first accent supplies the place of Methegh (§ 68).—**הַשְּׁקוּתִי** inf. constr. Hiph. of the **לָהּ** verb **שָׁקָה**.—**אֲבִידֶיךָ** the anomalous noun **אָב** with pron. suff. **יְךָ** (p. 245).

17. **יָבֹאוּ** fut. Kal of **בֹּאוּ**.—**רַעִים** masc. plur. of **רָעָה** act. part. Kal of the **לָהּ** verb **רָעָה** for **רָעִים** (§ 439. 2.).—**יִגְרְשׁוּם** fut. Pi<sup>h</sup>el of the **לָהּ** verb **גָּרַשׁ**, with suff. 3 pers. m. plur. **ם** instead of the fem. **ן** (see § 487), perhaps in order to distinguish the suffix from the plur. term. **וְךָ** (see p. 106).—**וַיָּשָׁעוּ** fut. Kal of **שָׁעָה** with **ו** conv. (§ 385).—**וַיִּשְׁעֶנָּה** for **וַיִּשְׁעֶנָּה** fut. Hiph. of the **פָּה** verb **יָשַׁע**, with pron. suff. **נָהּ** for **נָהּ** (§ 486).—**וַיִּשְׁקָה** fut. Hiph. of **שָׁקָה** with **ו** conv. (§ 457).—**צִאָן** the noun **צֵאָן** with suff. m. plur. **ם** for fem. **ן** (see **לָהֶם** 1: 21.).

18. **מָהֵרָה** pret. Pi<sup>h</sup>el of the **עָ** gutt. verb **מָהַר**, the short vowel ( ) of the first radical being retained although the second cannot receive Daghes ( § 291 ); it takes Methegh by § 63. 1. *a.*—**בֹּאוּ** for **בֹּאוּ** inf. abs. Kal.—**מָהֵרָה בָּא הַיּוֹם** *why have you hastened coming this day*, i. e. *why have ye come so soon to-day?*

19. **וַיִּצְלָנוּ** fut. Kal of **אָצַר** with **ו** conv. (see the word 1: 19.).—**הִצִּילָנוּ** pret. Hiph. of the **פָּה** verb **נָצַל**.—**מִיַּד הָרָעִים** *he drew us from the hand of the shepherds*, i. e. *he delivered us from their power*.—**דָּלָהּ** **דָּלָהּ** inf. abs. and pret. Kal **לָהּ** *drawing he drew*, meaning *he even drew*, an emphatic construction.

20. **בָּלִיתִי** constr. of **בָּנוֹת** Dec. II. *a.* plur. of **בָּת**, with suff. 3 pers. m. sing. (p. 246).—**אֵי** *where (is) he*, **אֵי** with pron. suff. **י** (§ 682. 5.).—**עֲזַבְתִּי** pret. Kal of the **פָּה** gutt. verb **עָזַב**.—**לָמָּה זֶה עֲזַבְתִּי** lit. *wherefore (is) this (that) ye have left*.—**קִרְאָן** imp. fem. plur. of the **לָהּ** verb **קָרָא**, for **קִרְאָנָה** (see § 232).—**יֹאכֵל** fut. Kal of **אָכַל** (§ 273), with the accent shifted to the penult by § 60.—**וַיֹּאכֵל לֶחֶם** *that he may eat bread*, i. e. *that he may take food* (see **וַיִּתֵּן** v. 7.).

21. **וַיִּשָּׁב** fut. Hiph. of the **פָּה** verb **יָשַׁב** with **ו** conv.—**לְשָׁבָת** inf. constr. of **שָׁב** (§ 338), with prep. **לְ**, which takes the vowel ( ) by § 671.—**וַיָּתַן** fut. Kal of **נָתַן** (§ 328).—**בָּתִּי** the anomalous noun **בָּת** with suff. 3 pers. m. sing. (p. 246).

22. **וַיִּלְכַּד** fut. Kal of **לָכַד** with **ו** conv. (§ 349).—**הָיִיתִי** pret. Kal of **הָיָה**.—**נִכְרִיָּה** fem. of **נִכְרִי** (see § 515. 2.).

23. **בְּיָמִים** for **בְּיָמִים**, plur. of **יּוֹם** (§ 575. 1. *note*) with def. art. and prep. **בְּ** (§ 631. 1.).—**הַרְבֵּים** m. plur. of adj. **רַב** with def. art., agreeing with the preceding noun.—**בְּיָמִים הַרְבִּים** *in those many days*, i. e. *a long time after that*.—**וַיִּמָּחַ** fut. Kal of **מָחָה** with **ו** conv. (§ 385).—**וַיִּנְחַר** fut. Niph. of the **פָּה** gutt. verb **נָחַח**.—**וַיִּזְעַק** fut. Kal of the **עָ** gutt. verb

זָעַק, with the vowel ( ) under the second radical instead of ( ) on account of the accompanying pause-accent (§ 107. 2.).—יָחַעַל fut. Kal of the פ gutt. and לָה verb עָלָה with ו conv. (§ 442).—שְׂוֹעֲתָהֶם constr. of שְׂוֹעָה with pron. suff. ךָּם (par. p. 242).

25. יִירָע fut. Kal of the פִּי and לֵ gutt. verb יָרַע with ו conv.

## No. XX. Exod. 3:1—8.

1. יִרְיֶה before the labial מ, the conj. ו takes *u* (§ 684. 3. a.).—יִרְיֶה *he was feeding*, corresponding precisely to the English imperfect; the verb of existence as we have seen is usually omitted before a participle, but is here supplied.—הוֹתֵן act. part. Kal הוֹתֵן *one giving in marriage, a father-in-law*, with asyllabic pron. suff. ו, which causes the rejection of the preceding ( ) by § 104. 2.—יִנְהֹג fut. Kal of נָהַג (§ 328).—אֲחֵר־הַמִּדְבָּר after the desert, i. e. in the direction of the desert.—יָבֹא fut. Kal of the וֹ verb בֹּאָה (§ 363).—הַיָּרֵב prop. noun הַיָּרֵב with ה directive, and consequently the accent on the penult (§ 643).

2. יִרְאֶה see the word Gen. 35:9.—לִבָּהּ constr. of לָבָהּ for לְהַבִּיחָהּ (§ 77. 3.).—מִתּוֹךְ constr. of תּוֹךְ (§ 569. d. note) with prep. מִ.—בְּהֶאֱשׁ for בְּהֶאֱשׁוּ (§ 670. 1.).—אֵינֶנּוּ the negative particle אֵין with נ epenthetic and pron. suff. הוּ (§ 682. 4.).—אָכַל for אָכַל (§ 107. 1.) pret. Pu'hal of אָכַל.—וְהַסֵּנָה אֵינֶנּוּ אָכַל but (as to) the bush it was not consumed; the word הַסֵּנָה is placed for the sake of emphasis at the beginning of the phrase in the nominative absolute, as is frequently the case.

3. אֶסְכְּרָה for אֶסְכְּרָה fut. Kal of the וֹ verb סָכַר with ה paragogic.—נָא the initial נ takes Daghesh forte by § 35.—אֶרְאֶה fut. Kal of the לָה verb רָאָה.—מִרְאֶה a noun from the root רָאָה with the form of the Hiph. part. (§ 536).

4. סָר pret. Kal of סָר.—לִרְאוֹתָ inf. constr. Kal of רָאָה with prep. לְ, which takes ( ) by § 670. 2.—הִנְנִי see the word Gen. 22:1.

5. אַל-תִּקְרַב do not approach. The negative particle אַל is employed with the future to deprecate or prohibit the performance of an action; the particle לֹא is used principally in making negative declarations, and also in positively stating that an action shall not take place.—שֵׁל imp. Kal of the פִּל verb שָׁלַח.—נִשְׁלִיךְ comp. of נִשְׁלַח plur. of נִשְׁלַח and pron. suff. ךָּ (§ 590. 2.).—מֵעַל from upon, i. e. off, comp. of the two prepositions מִן and עַל (§ 672).—רַגְלֶיךָ constr. of רַגְלֶיךָ dual of the Segholate רַגֵּל with pron. suff. ךָּ (§ 603).—אֲשֶׁר אֵתָּה עֹמֵד עָלָיו which thou (art) standing upon it, i. e. upon which thou standest.—אֲדָמָתָּ constr. of the fem. noun אֲדָמָה Dec. IV. e.—קֹדֶשׁ הוּא ground of holiness it (is), i. e. it is holy ground (see § 607. 2.).

6. **וַאֲלֵהִי** the anomalous noun **אֵל** with pron. suff. **הִי** (p. 245).—**וַיִּסְתֶּר** fut. Hiph. with **ו** conv. **וַאֲלֵהִי**, see the word Gen. 28:13.—**פָּנִים** with suff. 3 pers. m. sing. (§ 245).—**פָּנִיו** constr. of the plur. noun **פָּנִים** with suff. 3 pers. m. sing. (par. p. 242).—**מִהָּבִיט** inf. Hiph. of the **בָּט** verb with prep. **מִ**, which takes ( ) by § 672.—**יִרְאָה מִהָּבִיט אֶל־הָאֱלֹהִים** *he feared from looking to God*, i. e. he feared to look on God; see **וַיִּקְצֹר מִפְּנֵי יְגֹוֹ** 1:12.

7. **רָאֵה רְאִיתִי** *I have attentively regarded*, inf. abs. and pret. Kal of the verb **רָאָה**, see **דָּלֶה דָּלֶה** 2:19.—**עֵנִי** a noun from the **ע** gutt. and **לָהּ** root **עָנָה** (see § 533).—**עִמִּי** the noun **עִם** with pron. suff. **י** (see **עִמִּי** 1:9).—**בְּמִצְרַיִם** the ( ) of the penult is lengthened into ( ) by the pause-accent (§ 107. 1).—**צִעְקָתָם** constr. of **צִעַקָה** Dec. IV. *e.* with pron. suff. **ם** (par. p. 242).—**נִגְשִׁיו** plur. constr. act. part. Kal, with suff. 3 pers. m. sing. agreeing formally with the collective **עַם**.—**מִכְאָבֵיו** constr. of **מִכְאָבִים** Dec. I. *c.* plur. of **מִכְאָב** with pron. suff. like the preceding.

8. **וַיֹּאדָר** fut. Kal of the **יָדַר** verb with **ו** conv., which before the first person takes ( ) (§ 214. 3).—**לְהַצִּילֹוּ** inf. Hiph. of the **פָּלַח** verb **נָצַל** with pron. suff. **ו** and prep. **ל**.—**וּלְהַעֲלִיתוּ** inf. Hiph. of the **פָּלַח** verb **נָצַל** with pron. suff. **ו** and prep. **ל**.—**וְלֵה** verb **עָלָה**, with pron. suff. **ו**; to this is prefixed the prep. **ל** and **ו** conj., which latter takes its homogeneous vowel *u* by § 634. 1. The accent Zarka ( ~ ) is a postpositive (p. 35).—**רְהֹבָה** fem. of the adj. **רְהֹב**, the first vowel being rejected by § 104. 1.—**זֹבַת־חֶלֶב** fem. constr. act. part. Kal of the **זָבַח** verb **זָבַח** (§ 573. 1. *a.*)—**זֹבַת חֶלֶב** *flowing with milk*. The Hebrew construct not unfrequently supplies the place of the Latin ablative.

### No. XXI. Exod. 6:2—8.

3. **וַיֹּאדָר** fut. Niph. of the **פָּלַח** verb **רָאָה** with **ו** conv., which has ( ) by § 214. 3.—**שְׁדֵי** for **שְׁדֵי** (§ 107. 1.) *pluralis excellentiæ* with the final **ם** omitted (§ 553).—**שְׁמִי** the noun **שֵׁם** with pron. suff. **י** (see **שְׁמִי** Gen. 2:19).—**נִדְעָתִי** pret. Niph. of the **יָדַע** verb **יָדַע**. This verse, by supplying the ellipsis in each member, will read as follows: “I appeared to Abraham, to Isaac, and to Jacob by (my name) God Almighty; but (by) my name Jehovah I was not known to them.” The ellipsis in one clause of a sentence of what is contained in another is of frequent occurrence in Hebrew, especially in poetry.

4. **הִקְמַתִּי** pret. Hiph. of the **קָם** verb **עָלָה** with pron. suff. **י** (p. 271).—**לֵה** inf. Kal of **הָקַם** (§ 333) with prep. **ל**, which being prefixed to a monosyllable takes the vowel ( ) (§ 671).—**מִגְּוֹרֵיהֶם** for **מִגְּוֹרֵיהֶם** constr. of **מְגוּרִים** Dec. I. *a.* plur. of **מְגוּר** with pron. suff. **הֶם**.—**גָּוֹרֵהֶם** pret. Kal of the **גָּוַר** verb **גָּוַר**.



5. נֶאֱקָה constr. of the fem. noun נֶאֱקָה Dec. IV. *e*.—מַעֲבִירִים for אשר מַעֲבִירִים m. plur. part. Hiph. of the פ gutt. verb עָבַד.—מַעֲבִירִים because the Egyptians (are) enslaving them.

6. לָכֵן therefore, adv. כֵּן with prep. לְ (§ 671).—לְבָנֶי plur. constr. of בֶּן with prep. לְ, which takes the vowel ( ) by § 670. 2.—וְהוֹצֵאתִי pret. Hiph. of the פִּי and לָא verb יָצָא, with ו conv. pret. and accent on the ultimate (§ 218). All the verbs contained in this charge are preterites employed as futures. To the mind of Omniscience there is neither past nor future, such as these are perceived by mortals; for the events which are yet to take place are as perfectly known to him as those already transacted. Hence when God declares any thing to be about to be, the preterite tense is frequently employed, in order to intimate the absolute certainty of its occurrence. The same phraseology is made use of by the prophets.—וְהִצַּלְתִּי pret. Hiph. of the פִּי verb נָצַל constr. of עֲבָדָה with pron. suff. ׀ִם (par. p. 242) and prep. מ, which has ( ) by § 672.—נִטְוֶה fem. pass. part. Kal of the לָא verb נָטָה, agreeing in gender and number with the noun preceding, which is feminine by § 494. II. 1. *c*.—וּבְשָׁפְטִים plur. of the Segholate שָׁפַט Dec. I. *d*. Class III. with prep. בְּ (§ 670. 2.) and ו conj. which has *u* by § 684. 3. *a*; פ is without Daghesh lene, see וּבְלִבָּיִם 1:14.—וְגִדְלִים m. plur. of the adj. גָּדַל Dec. II. *d*. Class II.

7. הִרִיתִי pret. Kal of הָרָה.—לְאֵלֵהֶם, see the word Gen. 28:21.—וַיִּדְעָם pret. Kal of יָדַע with ו conj. which takes the vowel ( ), and in this י rests (§ 684. 2.); the first syllable takes Methegh by § 65. 1. *a*.—וַיּוֹצִיא the bringer out, i. e. who brings out, part. Hiph. of the פִּי verb יָצָא with the definite article employed as a relative pronoun (§ 635).

8. הִבֵּאתִי pret. Hiph. of the עוֹ and לָא verb בּוֹא.—נִשְׁאָתִי את־יָדִי I raised my hand, i. e. I swore; it being the custom in the East to raise the hand in taking an oath.—לָהֶם see the word v. 4.—נִתַּתִּי pret. Kal of נָתַן (§ 333).—מִזְרָשָׁה a fem. noun formed from the פִּי root יָרַשׁ by prefixing מ (§ 518. 1.).

## No. XXII. Exod. 12:1—20.

2. חֳדָשִׁים plur. of חֹדֶשׁ Dec. I. *d*. Class III.—רֹאשׁ חֳדָשִׁים the head of months, i. e. the first month of the year.—חֳדָשִׁי (hhōdh-shé) constr. of חֳדָשִׁים Dec. III. *b*.

3. דִּבְרוּ m. plur. imp. Pihel.—עֲדָה constr. of עָדָה Dec. IV. *d*.—בְּהִעָשׂוֹר for בְּהִעָשׂוֹר (see § 631. 1.), the vowel ( ) takes Methegh by § 63. 1. *a*.—לְחֹדֶשׁ for לְהַחֲדָשׁ (§ 629. 1.).—יָקָחוּ fut. Kal of לָקַח (§ 334);

as the second radical is accompanied by Sh'wa, Daghesh is omitted by § 33. 2.—**אֲבֹתָ** plur. of the masc. noun **אָב** with fem. form (§ 556).—**בֵּית אָבֹתָ** *a paternal family*, i. e. a family which has a father at the head of it, of which there might be two or more in a house.—**לְבֵיתָ** for **לְהֵבֵיתָ** (§ 670. 1.), the ( \_ ) of the penult is lengthened into ( \_ ) by the pause-accent (§ 107. 1.).—**שֶׁהָ לְבֵיתָ** *a lamb to each house*, although it contain but a branch of such a family.

4. **מְהִירוֹתָ** inf. constr. Kal of **הִירָה** (§ 466), with prep. **מִן** which takes Methegh by § 63. 1. c.—**וְאִם יִמְעַט הַבֵּית מִמְהִירוֹת מִשֶּׁהָ** and *if the house be too small to be for a lamb*, i. e. if the occupants of a house be too few to consume a lamb.—**וְשִׁבְנֶךָ** constr. of **שִׁבְנֶךָ** Dec. II. d. with pron. suff. **וְ** and **וְ** conj. (§ 684. 1.).—**נִפְשֹׁתָ** plur. of **נֶפֶשׁ** Dec. I. d. Class III.—**לְפִי** constr. of **פִּה** (p. 246) with prep. **לְ**.—**אֲכָלוּ** the Segholate **אָכַל** with pron. suff. **וְ** (see **רְחֹבָהָ** Gen. 6: 15.).—**תִּכְסֹּה** fut. Kal of the **עָל** verb **עָלָה**.—**כֹּסֶם** *each one according to his eating ye shall reckon for the lamb*.

5. **בֶּן־שָׁנָה** *the son of a year*, i. e. a year old, see Gen. 7: 6.—**בְּבָשִׁים** plur. of the Segholate **בָּשָׂה** Dec. I. d. Class III.—**עֲזִים** plur. of **עֵז** (§ 575. 1. note).—**תִּקְחוּ** fut. Kal of **לָקַח** (§ 334) with ( \_ ) under the second radical instead of ( \_ ) by § 107. 2.—**מִן הָעֲזִים וּמִן הַכֹּבָשִׁים** *from the sheep or from the goats ye shall take (it)*, see **וַיִּבֹּא אֶל־הָאָדָם** Gen. 2: 19. The noun **שֶׁהָ** signifies properly *one of a flock*, whether of sheep or goats, it being the noun of unity of the collective **צֹאֵן** 3: 1.

6. **וְהָיָה לָכֶם לְמִשְׁמֶרֶת** *it shall be to you for an observance*, i. e. ye shall observe or keep it.—**וְשָׁחֲטֻהָ** pret. Kal of the **עָ** gutt. verb **שָׁחַט** with **וְ** conv. pret., agreeing logically in the plural with the following collective **קָהָל**.—**קָהָל** constr. of **קָהָל** Dec. III. a.—**הָעֶרְבִים** dual of **עָרַב** with def. art. **הָ** (§ 629. 1.).—**בֵּין הָעֶרְבִים** *between the two evenings*, i. e. in the evening twilight, when the light of day becomes mingled with the shades of night (§ 563. 3.).

7. **מִן הַדָּם** (Fr. *du sang*) *some of the blood*.—**שָׁחֲטֵהָ** constr. of the cardinal numeral **שֶׁתִּים** (see § 614).—**הַבָּתִּים** plur. of **בֵּיתָ** (p. 245) with def. art.—**יֹאכְלוּ** fut. Kal of **אָכַל** (§ 272).—**אֲשֶׁר בָּהֶם** *in which*, see **אֲשֶׁר בָּרָא** Gen. 1: 11.

8. **בְּצִלָּהָ** for **בְּצִלְיָהָ**, see the word Gen. 1: 18.—**צִלִּי** constr. of **צָלָה** Dec. II. d. from the **לָה** root **צָלָה** (§ 533).—**צִלִּי אֵשׁ** *roasted with fire*, see **זֶבַח חֶלֶב** 3: 8.—**יֹאכְלוּהוּ** fut. Kal of **אָכַל** (§ 272) with pron. suff. **הוּא** (§ 485).

9. **נָא** adj. *raw, underdone*.—**בָּשֵׁל מְבֻשָּׁל** adj. and part. Pu'hal, two words of like meaning employed for the sake of emphasis, *thoroughly boiled* (see **וַיִּבְהוּ וַיִּבְהוּ** Gen. 1: 2.).—**בְּהִמָּיִם** for **בְּהִמָּיִם** a material-noun with

def. art. and prep. ב (see בִּכְפֹר Gen. 6 : 14.). The meaning is, "Ye shall not eat of it cooked in water, whether partly done or thoroughly boiled." — ראשו על כרעיו the Segholate קָרַב with pron. suff. ו (§ 591). — ראשו על קרבו its head with its legs and with its entrails, i. e. the whole of the animal.

10. תותרו fut. Hiph. of the פִּי verb יָתַר — הַתֵּתֶר that which is left, remainder, part. Niph. of יָתַר with def. art. — בָּאֵשׁ for בְּהָאֵשׁ the material-noun אֵשׁ with def. art. and prep. ב. — הַשְּׂרָפוֹ the rejected Hholem of the second radical is restored by the influence of the pause-accent (§ 107. 2.).

11. הַגִּירִים — כֶּם constr. of the dual מְתַנִּיכֶם with pron. suff. כֶּם. — הַגִּירִים for מְתַנִּיכֶם הַגִּירִים plur. of הָגַר pass. part. Kal. — מְתַנִּיכֶם הַגִּירִים your loins (shall be) girded. As the participle is in the predicate, it does not take the article, although the noun to which it refers is made definite by the pron. suff., see וִירָא כִּי רַבָּה וְגו' Gen. 6 : 5. — נִעְלִיכֶם, רָגְלִיכֶם dual constr. of נָעַל and רָגַל, with pron. suff. כֶּם. — יָדְכֶם constr. of יָד with pron. suff. כֶּם, for יָדְכֶם (§ 101. 1. b.). — הַפְּזוֹן a derivative noun formed from the root פָּזַן by affixing the term. וָךְ (§ 513). — לִיהוֹהָ with the pointing of לֹאֲדָנִי (see the word Gen. 8 : 20.).

12. וְעִבְרָתִי pret. Kal with ו conv. and accent on the ultimate (§ 218). — הַפִּיתִי pret. Hiph. of the פָּן and לָהּ verb נָכַה (p. 190). — מֵאֲדָם וְעַד בְּהֵמָה from man to cattle, i. e. both man and beast, see Gen. 7 : 23.

13. רָאִיתִי pret. Kal of the לָהּ verb רָאָה — יִהְיֶה fut. Kal of יָהָה. — בְּהִכְתִּי inf. constr. Hiph. of נָכַה with pron. suff. יִי and prep. ב; lit. in my smiting, i. e. when I smite.

14. הִזְהִים pret. Kal of the עָז verb הִגַּג plur. of דֹּר with pron. suff. כֶּם (§ 587. 2. b.). — תִּתְהַדְּדוּ (t'hhög-gú-hū) for תִּתְהַדְּדוּ fut. Kal of הִגַּג with pron. suff. הוּ (§ 485), by the addition of which the accent is carried forward to the last syllable of the verb (§ 53), and the preceding Hholem, on account of the following Daghest forte, is shortened into its corresponding Kamets Hhatuph (§ 101. 3. a.); the ( ) of the preformative is rejected by § 104. 1.

15. תֹּאכְלוּ fut. Kal of אָכַל with the original vowel of the second radical restored by means of the accompanying disjunctive accent (§ 107. 2.). — תִּשְׁבִּיתוּ fut. Hiph. of שָׁבַת. — מִבְּתֵיכֶם (mīb-bōt-tē-chēm) plur. constr. of בֵּית with pron. suff. כֶּם and prep. מ; the Methegh on the antepenult, being placed there by § 25. 2., does not affect the syllabication (see p. 245). — כָּל-אֹכֵל every eater. — וְנִכְרְתָה pret. Niph. of פָּרַת with ו pret.

16. מִקְרָא קֹדֶשׁ a holy convocation (see § 607. 2.). — יִעָשֶׂה fut. Niph. of עָשָׂה with פ gutt. and לָהּ verb לְבַדּוֹ — לְבַדּוֹ alone, only, see the word Gen. 2 : 18.

17. *on that very day*, see the phrase Gen. 7:13.—*הַיּוֹם הַזֶּה* pret. Hiph. of the *פִּי* and *לֹא* verb *יָצָא* constr. of *צִבְאוֹתֶיכֶם* Dec. III. *a*. plur. of *צָבָא*, with pron. suff. *כֶּם* (§ 587. 2. *b*.).

18. *see the word* Gen. 8:13.—*on the fourteenth day*; the numerals with the prep. *בְּ* are placed *before* the noun, see *בַּשְּׁבַע עָשָׂר יוֹם* Gen. 7:11.—*the twenty-first day*; the numerals are shown to be ordinals by being placed *after* the noun to which they relate (§ 626).—*בְּהַעֲרֹב* for *בְּהָעֲרֹב*, the ( *ו* ) of the penult is changed into ( *וּ* ) by the pause-accent (§ 107. 1.).

19. *that which is soured, leavened bread*, a fem. noun formed from the verbal root *חָמַץ* by prefixing *מִ* (§ 509. 1.).—*מֵעֵרָה* constr. of *עָרָה* Dec. IV. *d*., with prep. *מִ* which has ( *וּ* ) by § 672.—*וּבָאֵרָה* constr. of *אָרָה* Dec. II. *c*., formed from the root *זָרָה* by prefixing *אֵ* (§ 511), with prep. *בְּ* and *ו* conj. with *u* by § 684. 3. *a*.

20. *see v. 15*.—*מִוֹשְׁבֵיכֶם* plur. constr. of *מוֹשֵׁב* from the *פִּי* verb *יָשַׁב* (§ 518. 1.), with pron. suff. *כֶּם*; the accent on the antepenult supplies the place of Methegh (§§ 65. 1. *a*., 68.), the first syllable takes Methegh by § 63. 2.

#### No. XXIII. Exod. 20:1—17.

2. *אֱלֹהִים* constr. of the plur. noun *אֱלֹהִים* with suff. 2 pers. m. sing. (par. p. 242).—*הוֹצֵאתִיךָ* pret. Hiph. of *יָצָא* with pron. suff. *ךָ*.—*מִבֵּית* from *a house of slaves*, i. e. from a state of servitude.

3. *there shall not be to thee*, i. e. do not have. In Hebrew a negative command is always expressed by the future with one of the particles *לֹא* or *אַל*; and never by the imperative, which is confined to positive commands.—*פָּנִי* constr. of *פָּנִים* with suff. 1 pers. sing. (par. p. 242); the ( *ו* ) of the ultimate is lengthened into ( *וּ* ) by the pause-accent (§ 107. 1.).

4. *וּכְלִי-הַמִּוֶּנֶה* fut. Kal of the *פִּי* gutt. and *לֹא* verb *עָשָׂה*.—*and every likeness* (thou shalt not make), i. e. do not make any likeness.

5. *תִּשְׁתַּחֲוֶה* fut. Hithp. of the *ע* gutt. and *לֹא* verb *שָׁחָה* (see § 461).—*תַּעֲבֹדֵם* fut. Hoph. of the *פִּי* gutt. verb *עָבַד* with pron. suff. *ם* (p. 195), which occasions the rejection of the vowel of the second radical (§ 476); as that of the first radical, which is *ō*, is inserted instead of ( *ו* ) merely to prevent the concurrence of two moveable Sh'was (§ 266), the Sh'wa of the second remains mobile, and consequently Daghes lene is not placed in the third (§ 42).—*לֹא תַעֲבֹדֵם* *be not induced to serve them*.—



עֹן (*h'wōn*) constr. of עָן Dec. II. *d.*—אָב plur. of אָב with fem. form (§ 556).—שְׂשִׁים, שְׂשִׁים derivatives of the form קָטַל (§ 506).—לְשָׁנַי plur. constr. act. part. Kal with suff. 1 pers. sing. and prep. לְ.

6. אֲלֵהֶם plur. of the Segholate numeral אֶלֶף, with prep. לְ, which takes the vowel ( ) by § 670. 2.—לֹאֲהֶבִי see לְשָׁנַי in the verse preceding.—מִצְוֹתָי (*mits-wō-tháy*) plur. of מִצְוָה from the לָהּ root צוה (§ 536), with pron. suff. 1 pers. sing.—שֹׁמְרֵי מִצְוֹתָי *the keepers of my commandments*, i. e. those who keep my commandments; the first noun does not take the article, since the second or specifying noun is rendered definite by means of the affixed personal pronoun (see מְלַמְּקֹהָה Gen. 1:10.).

7. תִּשָּׂא fut. Kal of the פָּנַ and לָא verb נִשָּׂא (p. 190).—לְשָׁנֹא for לְהִשָּׂא.—לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה לְשׁוֹא *thou shalt not raise (pronounce) the name of Jehovah for falsehood*, i. e. do not swear falsely by Jehovah.—נִקְהָה fut. Pi'el of the לָהּ verb נָקָה.

8. זָכוֹר inf. abs. Kal used here as frequently elsewhere instead of the imperative; the ellipsis may be appropriately supplied by the words *I command thee* or *you*.—לִקְדָּשׁוּ inf. Pi'el with pron. suff. וְ, which causes the rejection of the ( ) of the second radical (§ 476), and prep. לְ.

9. שִׁשָּׁה constr. of the fem. numeral שֵׁשָׁה (p. 248).—תִּעֲבֹר fut. Kal פִּי gutt. —וַעֲשִׂיתָ pret. Kal of the לָהּ verb עָשָׂה, with וְ conv. pret.—מִלֹּאכָתְךָ constr. of מְלֹאכָה with pron. suff. כֶּךָ (§ 593), see מְלֹאכָתוֹ Gen. 2:2.

10. רִבְכָּה the anomalous noun בֶּן with pron. suff. כֶּךָ (§ 590. 2.) and וְ conj. with וּ (§ 684. 3. *a.*)—בְּתֶךָ the anom. noun בֵּת with pron. suff. כֶּךָ on account of the accompanying disjunctive accent (p. 246, § 593).—עֲבַדְךָ the Segholate עָבַד with pron. suff. כֶּךָ (§ 591).—וַאֲמַתְךָ constr. of אָמָה Dec. IV. *d.* with pron. suff. כֶּךָ (par. p. 242) and וְ conj. with ( ) by § 684. 3. *b.* The ( ) of the penult takes Methegh by § 590. 2.—בְּהִמְתָּךְ the fem. noun בְּהֵמָה Dec. IV. *e.* with asyllabic suff. כֶּךָ (§ 593); consequently מֵ loses its vowel, and the preceding ( ) is shortened into ( ) to make a mixed syllable.—בְּשַׁעֲרֶיךָ plur. constr. of שַׁעַר Dec. I. *d.* Class III., with pron. suff. כֶּךָ and prep. בְּ, which takes the vowel ( ) by § 670. 2.

11. וַיִּנָּח fut. Kal of נָחַח with וְ conv. (see וַתִּנָּח Gen. 8:4.).—בְּרָךְ pret. Pi'el of the עֹ gutt. verb בָּרַךְ; the second radical has ( ) instead of ( ), which is seldom the case except when the third radical also is a guttural (see § 291).—יִקְדָּשֶׁהוּ fut. Pi'el with pron. suff. הוּא, which causes the rejection of the vowel of the second radical (§ 476).

12. אָמָה the anomalous noun אָם with pron. suff. כֶּךָ preceded by ( ) instead of ( ) on account of the pause-accent (§§ 590. 2., 593.).—יִאָּרְכוּ fut. Hiph. פִּי gutt. with the ך of the plural termination re-

tained (see p. 106).—יָמִיר plur. constr. of יוֹם with suff. 2 pers. m. sing. (see יָמִיר Gen. 6 : 3.).

13. תִּרְצָה fut. Kal ל' gutt. for תִּרְצֶה on account of the pause-accent Cilluk (§ 107. 1.).

16. תַּעֲנֶה fut. Kal פ' gutt. and לָהּ.—רַעַךְ the monosyllabic noun רַע with pron. suff. הָ.—שָׁקֶר for שָׁקֵר (§ 107. 1.).—עַד שָׁקֶר *false testimony* (see § 607. 2.).

17. רַעַךְ for רַעַךְ on account of the pause-accent (§ 593).—אִשָּׁת־ constr. of אִשָּׁה (p. 245).

#### No. XXIV. Exod. 34 : 1—9.

1. פָּסַל־ imp. Kal with  $\bar{o}$  shortened into  $\bar{o}$  by Makkeph (§ 70).—לִהְיוֹת for לִיהוֹת plur. of the masc. noun לִיָּה (§ 556).—אֲבָנִים plur. of the Segholate אָבֶן Class III. 1.—פָּרָאשָׁנִים for פְּהָרָאשָׁנִים (§ 670. 1.).—וְכַתְּבֶתָּ pret. Kal with ו conv. (§ 219).—הָיִו pret. Kal לָהּ.—שִׁבַּרְתָּ *thou hast dashed in pieces*, pret. Pi'hel of שָׁבַר *to break* (§ 144. 1.).

2. הָיִה imp. Kal לָהּ with ו conj. (see the word Gen. 12 : 2.).—נָכוֹן part. Niph. of the ע"ו verb הָיָה.—וְעָלִיתָ pret. Kal לָהּ with ו conv. pret., which by connecting it to the preceding imp. הָיִה gives it the force of an imperative (§ 219).—נִצַּבְתָּ pret. Niph. of the פ"נ verb נָצַב.—הָהָר the noun הָרָה with def. art. הָ, on the reception of which the ( ) of the noun is lengthened into ( ) to correspond.

3. יַעֲלֶה fut. Kal of the פ' gutt. and לָהּ verb עָלָה.—עִמָּךְ for עִמָּךְ on account of the accompanying disjunctive accent, like לָהּ for לָהּ (p. 269).—יִרָא fut. apoc. Niph. of the פ' gutt. and לָהּ verb רָאָה, used in expressing a prohibition (§ 208).—יִרְעֶה fut. Kal לָהּ.

4. וַיִּשָּׁכֶם fut. Hiph. with ו conv. (§ 245).—וַיַּעַל fut. Kal of עָלָה with ו conv. (§ 442).—צָוָה pret. Pi'hel לָהּ.—יִקָּח fut. Kal of לָקַח (§ 334).

5. וַיִּרְדּוּ fut. Kal of יָרַד with ו conv. (§ 349).—בְּהִעָנֶן for בְּהִעָנֶן (§§ 629. 2., 631. 1.).

6. יַעֲבֹר fut. Kal פ' gutt.—עַל פָּנָיו *by his face*, i. e. *before him*.—רַב־חַסֵּד *abounding in kindness*, see זֶה חֶלֶב 3 : 8.—וַאֲמַת־ the conjunction ו takes ( ) before ( ) by § 670. 2.

7. לֹא־לִפְנֵימָּן plur. of לִפְנֵימָּן with def. art. and prep. ל'.—עֵוֹן וּפְשָׁע וְהַטָּאָה *iniquity, and transgression, and sin*, i. e. every species of wickedness; another instance of the use of two or more synonymous terms for the sake of emphasis.—וְנִקָּה לֹא יִנָּקֶה *yet he will not continually pardon*, inf. and fut. Pi'hel לָהּ, an emphatic construction.

8. *יִמְדֶּה* fut. Pi'hel ע' gutt. with the short vowel ( ) retained before ה (see § 292).—*יִרְקֶה* fut. Kal or Niph. of the intransitive ע' verb קָרַךְ with ו conv. (see § 406).—*אֶרְצָה* the Segholate אָרָץ with ה directive (§ 643).—*יִשְׁתַּחֲוֶה* for *יִשְׁתַּחֲוֶהוּ*, fut. Hithp. of the ע' gutt. and לָהּ verb שָׁחָה (§ 461).

9. *עֵינֶיךָ* constr. of the dual עֵינִים with pron. suff. כָּ (see § 603).—*יִלְכֶּה* fut. Kal of *יָלַךְ* with the final ( ) shortened into ( ) by the following Makkeph (§ 70. 2. a.).—*בְּקִרְבָּנוּ* *in the midst of us, among us*, the Segholate קָרַב with suff. 1 pers. plur. (§ 591) and prep. בּ.—*קָשָׁה* constr. of the masc. adj. קָשָׁה (§ 572. note).—*לְעוֹנֵנוּ* constr. of עוֹן with suff. 1 pers. plur. and prep. ל which takes ( ) by § 670. 2.—*וַיִּהְיֶה לָתֵנוּ* pret. Kal with pron. suff. נוּ which causes the rejection of its first vowel (§ 476), and ו conv. pret. which takes *u* by § 684. 1.

## LEVITICUS.

### No. XXV. LEV. 1:1—17.

1. *אֵלַי* prep. אֵל with suff. 3 pers. m. sing. (p. 272).—*מֵאֲדָה־ל* the prep. מ has ( ) by § 672.

2. *דִּבַּר דְּבָר* the preterite אָמַרְתָּ, being connected by ו conj. to the preceding imperative דִּבַּר, has also the force of an imperative (§ 219); and so of all the other preterites in the chapter.—*אֵלֵיהֶם* for *אֵלֵיהֶם* (§ 100.

1. note) prep. אֵל with pron. suff. הֶם (p. 272).—*אָדָם כִּי יָקָרִיב מִכֶּם* *a man when he brings of you*, i. e. when one of you brings; an instance of synchysis, see *וְהַמְבוּל הָיָה מִיָּם וּגו'* Gen. 7:6.—*קֹרְבָן* (*kör-bán*, § 24. 1.) a noun formed from the root קָרַב by adding the term. קֶ- (§ 513).—*לִיהוָה* see the word Gen. 8:20.—*קֹרְבַנְכֶם* constr. of *קֹרְבָן* Dec. II. *b.* with grave suff. כֶּם (§ 590. 1.).

3. *קֹרְבָנוּ* *his offering*, the pron. suff. m. sing. ו agrees with *אָדָם* in the preceding verse; as this suffix is asyllabic, the final vowel of the noun is not shortened (see § 590. 2.).—*יִקְרִיבֵנוּ* fut. Hiph. with suff. 3 pers. m. sing. and נ epenthetic (§ 484. 1.).—*לְרִצּוֹנוֹ* *according to his will, voluntarily*, constr. of *רָצוֹן* Dec. II. *d.* from *רָצָה* (§ 539), with prep. ל which takes the vowel ( ) by § 670. 2.

4. *נִרְצָה* pret. Niph. לָהּ.—*לְכַפֵּר עֲלָיו* *to cover (sin) for him*, i. e. to make atonement for him.

5. בֶּן constr. of בֵּן (§ 569. a. note).—בֶּן הַבָּקָר *a son of the ox*, i. e. *a calf*; the word בֵּן is used to signify the young of various animals.—סָבִיב *round about*, a noun used adverbially (§ 663. 1.).

6. נָתַח pret. Pi'hel לִּי gutt.—לִּנְתַחֲהֶם constr. of נָתַח with pron. suff. הָ and prep. לִּי which takes ( ) by § 670. 2.

8. הִפָּדַר for הִפְדָּר on account of the pause-accent (§ 107. 1.).

9. קָרַב the Segholate noun קָרַב with pron. suff. וֹ (§ 591).—וּכְרָעֵיו constr. of the dual כְּרָעַיִם, in which number alone the word is employed, with suff. 3 pers. m. sing. and וֹ conj. which takes *u* by § 684. 1.—הַמִּזְבֵּחַ *at or upon the altar*, the noun מִזְבֵּחַ with def. art. and הָ local (§ 643).—אִשָּׁה constr. of אִשָּׁה (§ 572. note).—אִשָּׁה רִיחַ נִיחֹחַ *a burnt offering of a pleasant odour*, see רִיחַ הַנִּיחֹחַ Gen. 8:21.

10. פְּשָׁבִים plur. of פֶּשֶׁב Dec. I. d. Class. III.—עֲזִים plur. of עֵז (§ 575. 1. note).

11. צָפְנָה *northwards*, the noun צָפוֹן with הָ directive (§ 643).

12. פָּדַר the Segholate פָּדַר with pron. suff. וֹ (§ 591).

14. בְּנֵי הַיּוֹנָה *young pigeons*, see בֶּן הַבָּקָר v. 5.

16. הִסִּיר pret. Hiph. of the עָו verb סָוּר.—מִרְאֵהוּ constr. of מִרְאֵה with pron. suff. וֹ (p. 242).—בִּנְצָתָהּ *with its excrement*, fem. noun נִצָּה, with pron. suff. הָ agreeing with the preceding מִרְאֵה, and prep. בִּי.—קִדְמָה *eastwards*, the noun קִדְמָה with הָ directive (§ 643).—מָקוֹם constr. of מָקוֹם Dec. II. d.—דָּשָׁן for דֶּשֶׁן (§ 107. 1.).

17. שָׁפַע pret. Pi'hel לִּי gutt.—בְּכַנְפֵּי constr. of dual כַּנְפַיִם with suff. 3 pers. m. sing. and prep. בִּי with ( ) by § 670. 2.

## DEUTERONOMY.

### No. XXVI. DEUT. 1:1—46.

1. דִּבֶּר pret. Pi'hel instead of the more usual דִּבֵּר (§ 238).—אֵלֶּה *these (are) the words*. The pronoun אֵלֶּה, as it constitutes the predicate, is placed like an adjective indefinitely before the subject, see וַיֵּרָא כִּי רַבָּה וְגו' Gen. 6:5.—בְּעֵבֶר הַיַּרְדֵּן *beyond the Jordan*, i. e. on its eastern side.—בְּמִדְבָּר for בְּהַמִּדְבָּר (§ 670. 1.).—בֵּין רִבְעָה וּבֵין חֹשֶׁךְ Gen. 1:4.

2. אֶחָד עָשָׂר יוֹם (it is) *eleven days*, i. e. a distance which can be travelled in eleven days.—מֵחָרֵב the prep. מִ has ( ) by § 672.



3. לְהַחֲדֹשׁ for לַחֲדָשׁ (see §§ 629. 1., 670. 1.).—לָהּ pret. Pi'he'ל. —אֲלֵיהֶם for אֶל־הֶם (§ 100. 1. note) prep. אֶל with pron. suff. הֶם (p. 272), *for them*, i. e. to tell to them.

4. אַחֲרֵי prep. with the form of the plur. constr. (§ 680).—הַכְּתוּר inf. constr. Hiph. of the פָּל and לָהּ verb נָכַח (p. 190) with pron. suff. וְ. —אֲחֵרִי after *his killing*, i. e. after he had killed.—יֹשֵׁב act. part. Kal.

5. הוֹאִיל pret. Hiph. of the פִּי verb יָאָל.—בֵּאֵר pret. Pi'he'ל gutt.—הוֹאִיל *he began, declared*, i. e. he began to declare; הוֹאִיל is construed likewise with an infinitive.—הַזֹּאת fem. demonstrative pronoun with def. art., agreeing with הַתּוֹרָה, see הָאֵלֶּה Gen. 22 : 1.

6. אֵלֵינוּ prep. אֶל with suff. 1 pers. plur. (p. 272).—שָׁבַת inf. constr. of יָשַׁב.—בְּדָר for בְּדָהָר (§ 670. 1.), see דָּהָר Ex. 34 : 2.—רַב לָכֶם (there is) *sufficient to you of dwelling in this mountain*, i. e. ye have remained in this mountain long enough.

7. פָּנוּ imp. Kal of the לָהּ verb פָּנָה.—וְסִעוּ imp. Kal of the כָּל verb נָסַע with וְ conj., which has *u* by § 684. 1.—סִעוּ לָכֶם *do ye remove*, see לָךְ־לָךְ Gen. 12 : 1.—וּבָאוּ imp. Kal of בָּוֹא with וְ conj., which has *u* by § 684. 3. *a.*—שִׁכְנֵיו *its neighbours*, i. e. the people dwelling near it, here taken for the *countries* in which they lived, plur. constr. of שָׁכֵן with suff. 3. pers. m. sing. (§ 590. 2.).—הַכְּנַעֲנִי the *Canaanite* (§ 515. 1.), used as a collective, by an idiom common to the English with the Hebrew, for the whole nation.—נָהָר constr. of נָהָר Dec. III. *a.*

8. רָאָה imp. Kal of the פִּי verb רָאָה.—נָתַתִּי pret. Kal of נָתַן (§ 333).—רָשׁוּ imp. Kal of the פִּי verb רָשָׁה.—לְאַבְתִּיכֶם plur. constr. of אָב with pron. suff. כֶּם (p. 245) and prep. לְ which has ( ) by § 670. 2.—לָתֵת inf. constr. Kal of נָתַן (§ 333), with prep. לְ, which being prefixed to a monosyllable has ( ) (§ 671).—זָרַעַם the Segholate זָרַע with pron. suff. ׀־ם (§ 591).

9. וְאָמַר fut. Kal of אָמַר, for אֶאמַר (§ 273), with וְ conv., which before the first person singular takes ( ) (§ 214. 3.).—בְּעֵת for בְּהֵעֵת (§ 670. 1.).—הִהְיוּ pron. 3 pers. f. sing. with def. art., agreeing with the preceding noun (see § 633).—יָכַל fut. Kal of יָכַל (§ 349).—לְבַדִּי *by myself, alone* (see לְבַדִּי Gen. 2 : 18.).—שָׂאתָ inf. Kal of the פָּל and לָהּ verb נָשָׂא (p. 190).

10. הִרְבֵּה pret. Hiph. of הִרְבָּה.—הֵנָּה adv. הֵן with pron. suff. כֶּם (§ 682. 1.).—פּוֹכְבִּים constr. of פּוֹכֵבִים Dec. II. *b.* plur. of פּוֹכֵב, with prep. בְּ. —לְרַב the prep. לְ takes ( ) by § 671.

11. יִסַּף for יוֹסֵף, fut. apoc. Hiph. of יָסַף, used here to express a *wish* (see § 208).—פַּעְמִים plur. of פַּעַם Dec. I. *d.*, Class III.—יִסַּף עֲלֵיכֶם *may he add to you as ye (are) a thousand times*, i. e. may he make you a thousand times as many in number as ye now are.—וְיִרְבֶּה fut. Pi'he'ל gutt. with וְ conj., for וְיִרְבֶּה (§ 684. 2.).



יִקְשֶׁה is put in the comparative degree by the prep. בִּין (see § 608).—  
תִּקְרְבוּן fut. Hiph. with ך retained as in תִּשְׁמְעוּן above.—  
אֵלֵי prep. אֶל with suff. 1 pers. sing. (§ 680).—וְשָׁמַעְתִּיו pret. Kal with  
ו conv. pret. and pron. suff. 3 pers. m. sing. (p. 197) agreeing with  
דָּבָר.

18. תִּעֲשֶׂוּן fut. Kal פ' gutt. and לָהּ with ך of the plural termination  
retained.

19. נִכְסַע 1 pers. plur. fut. Kal of the פ' verb נִכְסַע fut. Kal of  
יִלְךָ with ו conv. (§ 349).—נִירָא part. Niph. of יָרָא.—רָאִיתֶם pret. Kal  
of the לָהּ verb רָאָה נִבְאָה fut. Kal of בִּוּאָה (§ 363).

20. בָּאתֶם pret. Kal עוֹ לָנוּ.—אֲשֶׁר נָתַן לָנוּ which he (is) giving to us, i. e.  
which he gives us.

21. רָאָה imp. Kal לָהּ.—עָלָה imp. Kal פ' gutt. and לָהּ.—רָשׁ imp.  
Kal of the פ' verb רָשׁ לָךְ for לָךְ on account of the accompanying  
disjunctive accent (p. 269).—תִּירָא fut. Kal פ' and לָהּ, the first radical  
being retained (see § 339).—תָּחַת fut. Kal of the פ' gutt. and עָ verb  
תָּחַת; the first radical takes ( ) by § 84. 1. a., and the preformative  
( ) to avoid the concurrence of two similar vowels (§ 406).

22. תִּקְרְבוּן fut. Kal with ך of the plural termination retained.—בְּלִכְּכֶם  
all of you, comp. of כָּל all, and suff. 2 pers. m. plur. כֶּם, on the recep-  
tion of which the third radical of the pronoun, which is formed from  
the root כָּלַל, is compensated by Daghesh forte in the second, and the  
vowel Hholem is shortened into Kibbuts (§ 601).—נִשְׁלַחְהֶם fut. Kal with  
ה parag. (§ 204).—יִתְחַפְּרוּ fut. Kal פ' gutt. with ו conj., that they may  
explore (see 2:7. יִתְחַנֵּן).—וְיָשִׁיבוּ fut. Hiph. of שׁוּב with  
ו conj.—וְיָשִׁבוּ אֵתנוּ דָּבָר אֶת־הַדֶּרֶךְ that they may bring us word, to  
wit, the way. The Hiph. of שׁוּב when employed in this sense is con-  
strued with two accusatives, one of the person and the other of the thing;  
the true force of the illustrative particle אֵת is here shown in a striking  
manner (see § 676).—נִעְלֶה fut. Kal פ' gutt. and לָהּ.—אֲשֶׁר נִעְלֶה בָּהּ  
by which we shall go up (see אֲשֶׁר זָרַעוּ Gen. 1:11.).—הָעֲרִים plur. of  
עִיר (§ 575. 1. note) with def. art. (§ 629. 2.).—אֶלֵּיהֶן prep. אֶל with  
pron. suff. הֶן referring to and agreeing with עֲרִים, which is feminine by  
§ 494. II. 1. b.

23. יֵיטֵב fut. Kal פ' (§ 339).—עֵינַי dual constr. of עֵין with suff. 1  
pers. sing. (par. p. 242, § 603).—וְיֵיטֵב בְּעֵינַי and it was good in my eyes,  
i. e. it appeared good to me, it pleased me.—וְאָמְנָה see the word v. 15.—  
עֶשְׂרִי שָׁנִים twelve (§ 617).—לִשְׁבֹּט for לִשְׁבֹּט (§§ 107. 1., 631. 1.).

24. יִפְנוּ fut. Kal לָהּ.—יַעֲלֶה fut. Kal פ' gutt. and לָהּ.—הַהָרָה to the  
mountain, the noun הָר with def. art. (which see Ex. 34:2.) and הָ direc-  
tive (§ 642).

25. יִקָּחוּ fut. Kal of לָקַח (§ 334).—יִירִידוּ for יִירְדוּ fut. Hiph. of the verb יָרַד.—טוֹבָה הָאָרֶץ *the land (is) good*, see וַיֵּרָא כִּי רַבָּה וְגו' Gen. 6:5.

26. אָבִיתֶם pret. Kal of the פ' gutt. and לָהּ verb אָבָה.—לֵעֲלֹת inf. constr. Kal of עָלָה, with prep. לְ which has ( \_ ) by § 670. 2.—וְלֹא-תֵמְרוּ fut. Hiph. of the לָהּ verb מָרָה.—פִּי constr. of פֶּה *mouth* (p. 246), here used by metonymy to signify the product of the mouth, *a command*.

27. תִּרְגְּמוּ fut. Niph. פ' gutt.—אֲהַלִּיכֶם ('*ā-h'lē-chém*, § 24. 2. *a.*), plur. constr. of the Segholate אָהַל with pron. suff. כֶּם (§ 590. 1.).—שִׂנְאָתָּה inf. constr. Kal of שָׂנְאָה, assuming the form of a fem. noun, for שִׂנְאָתָּה (see § 423).—בִּשְׂנֹאתָ יְהוָה אֹחֲזֵנוּ in *Jehovah's hating us*, i. e. because Jehovah hated us.—הוֹצִיאָתָּה pret. Hiph. of the פ' verb יָצָא with suff. 1 pers. plur. (p. 197).—לִיתָ see the word v. 8.—לְהַשְׁמִידֵנוּ inf. constr. Hiph. with prep. לְ and pron. suff. נָנוּ (§ 475).

28. אֵיזָה *whither?* the interrogative adverb אֵן *where?* with הָ direc- tive.—עָלִים act. part. Kal of עָלָה.—אֲחֵינוּ plur. constr. of אָח with suff. 1 pers. plur. (p. 245).—הִמָּסוּ pret. Hiph. of מָסָה.—לְבַבֵּנוּ constr. of לֵבב Dec. III. *c.* with the asyllabic suffix אֵנוּ (§ 590. 2.).—נָרָם act. part. Kal of the עו' verb רוּם with ו conj., which has ( \_ ) by § 684. 3. *b.*—עַם-גָּדוֹל (it is) *a greater and taller nation than we* (§ 608), i. e. the people are more numerous and of greater stature than ourselves.—גְּדֹלָתָּה fem. plur. of the adj. גָּדוֹל *great* (see אֲלִיהֶן v. 22.).—בְּצִוְרָתָּה fem. plur. pass. part. Kal.—בְּצִוְרָתָּה בְּשָׁמַיִם *divided off, walled up to heaven*; compare רָאשֵׁינוּ Gen. 11:4.—רָאִינוּ pret. Kal לָהּ.

29. תַּעֲרַצְיוּ fut. Kal פ' gutt. with ך of the plural termination retained.—תִּירָאוּנָהּ fut. Kal פ' with ך retained.—These two synonyms are employed for the sake of emphasis.

30. הֵהֱלֵךְ act. part. Kal with def. art. (§ 635).—הוּא *he himself*, a personal pronoun used emphatically, see הוּא נִתְּנָה לִי Gen. 3:12.—אֲתֶכֶם prep. אֶת with pron. suff. כֶּם (p. 271).

31. רָאִיתָ pret. Kal לָהּ.—אֲשֶׁר *that* (§ 638).—נִשְׁאַרְךָ pret. Kal with pron. suff. ך, which occasions the rejection of the first vowel (§ 476).—נִשָּׂא fut. Kal of נָשָׂא (p. 190).—בָּנֶיךָ see the word Gen. 22:3.—בְּאֶתְכֶם inf. Kal of בּוֹא with pron. suff. כֶּם.

32. וּבְדַבַּר הַזֶּה *yet with this thing*, i. e. notwithstanding all this.—אֵינְכֶם *nothing of you, not you*, constr. of אֵין *nothing* (§ 569. *d.* *note*) with pron. suff. כֶּם (§ 682. 4.).—מֵאֲמִינֶם m. plur. part. Hiph. of אָמַן, for מֵאֲמִינִים (§ 550).—אֵינְכֶם *ye (were) not believers*, i. e. ye did not believe.—בִּיהוָה this word takes the vowels of בְּאֶדְנִי, see לִיהוָה Gen. 8:20.



33. *לְחַנְתְּכֶם* inf. constr. Kal *עוֹ* with prep. *ל* which has ( ) by § 671.—*לְחַנְתְּכֶם* for *your encamping*, i. e. that you might encamp, inf. constr. of the פ gutt. and *לֵה* verb *חָנָה* with pron. suff. כֶּם and prep. *ל* with ( ) by § 670. 2.—*בַּלַּיְלָהָ* for *בַּלַּיְלָהָ* at night (*noctu*), *לַיְלָהָ* with ה parag., see the word Gen. 1 : 5.—*לְרֹאֲתֶכֶם* for *לְרֹאֲתֶכֶם* inf. Hiph. of *רָאָה* with prep. *ל* and pron. suff. כֶּם (see § 244).—*יָלֶכְוּ* fut. Kal of *יָלַךְ*—*בַּעֲנָן* for *בַּעֲנָן* (§§ 629. 2., 631. 1.).—*בְּיוֹמָם* by day (*interdiu*), an adverb formed from the noun *יוֹם* by adding the term. יוֹם (§ 664. 1.).

34. *דְּבָרֵיכֶם* constr. of *דְּבָרִים* Dec. III. a. plur. of *דָּבַר* with pron. suff. כֶּם (§ 590. 1.).—*יִשְׁבַּע* fut. Niph. ל gutt.

35. *אִם יִרְאֶה אִישׁ* A positive declaration or oath commencing with the particle *אִם*, implies the contrary of that which is stated; thus the phrase quoted means that *no one shall see*.—*אֲנִישִׁים* plur. of *אִישׁ* for *אֲנָשִׁים* (p. 245).

36. *זוֹלָתִי* prep. *except*, constr. of the noun *זוּלָה* removal with pron. suff. י (par. p. 242), meaning literally *my removal* or *exception* (is), i. e. I make this exception.—*וְהָיָה* emphatic, see. v. 30.—*יִרְאֶה* for *יִרְאֶה* fut. Kal of *רָאָה* with pron. suff. ה and נ epenthetic (§ 481. 1.).—*אַתָּה* fut. Kal of *נָתַן*.—*מֵלֶּא אַחֲרֵי יְהוָה* *he has fulfilled after Jehovah*; after *מֵלֶּא* supply *לִלְכֹת*, which makes *he fulfilled walking*, or *following*, after *Jehovah*, i. e. he conducted himself entirely according to the Lord's will.

37. *הִתְאַמֵּץ* pret. Hithp. with ( ) under the second radical for ( ) (see § 250).—*בְּגִלְלָכֶם* on your account, because of you, constr. of *גִּלְלָה* cause Dec. III. a. with prep. ב (§ 670. 2.), considered as a compound preposition (see § 669), and pron. suff. כֶּם (see § 681).

38. *בִּנְךָ* instead of the usual *בְּנֶךָ* (§ 569. a. note).—*שָׁמָּה* (*shám-mâ*, § 25. 2.) *thither*, the adverb *שָׁם* with ה directive.—*יִנְחִלְכֶם* for *יִנְחִלְכֶם* fut. Hiph. with suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.). As the verb *נָחַל* is transitive, it governs in the Hiph'il species two accusatives, one of the person and the other of the thing (§ 148. 1.).

39. *טַפְּכֶם* the collective *טַף* from the *עָט* root *טָפָה* (§ 524), with pron. suff. כֶּם (see *עָמַן* Ex. 1 : 9.).—*לִבּוֹ* the monosyllabic noun *לֵב* with prep. ל, which has ( ) by § 671.—*אֲשֶׁר אָמַרְתֶּם לְבוֹ יְהוָה* *which ye said, 'It shall be for a prey'*, i. e. which ye declared would become a prey. In Hebrew when a quotation is made, it is put in the identical words which the speaker or writer employed.—*וְרָעַ* the ו conj. has ( ) by § 684. 3. b.—*הִמָּה* pers. pron. employed for the sake of emphasis.—*אֶתְּנֶנָּה* fut. Kal of *נָתַן* with suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.).—*וְיִרְשׁוּהָ* fut. Kal *פִּי* with pron. suff. ה, for *וְיִרְשׁוּהָ* on account of the pause-accent (§ 107. 2.).

40. *וְהָיָה לָכֶם וְסָעוּ* see v. 7.—*הַמְדַּבֵּרָה* the noun *מְדַבֵּר* with def. art. and ה directive (§ 643).

41. וַתַּעֲנוּ see v. 14.—וַעֲלֶה fut. Kal ע' gutt. and לָהּ.—צִוְּנוּ pret. Pi' hel לָהּ with pron. suff. נָוּ (§ 475), for צִוְּהֶנּוּ by § 489.—וַתַּחַגְרוּ אִישׁ *ye girded on* (i. e.) *each one* (girded on).—בְּלִי constr. of פְּלִים Dec. II. *a. plur.* of בְּלִי from the לָהּ root כָּלָה (§ 533).—כְּלֵי מִלְחָמָתוֹ lit. *the implements of his war*, i. e. his warring implements, his weapons. As we have already had occasion to observe, it would be contrary to the idiom of the Hebrew language to make a noun doubly definite; hence when a noun, instead of being qualified by an adjective, is put in construction with another noun (see רִיחַ הַנִּיחַח Gen. 8 : 21.), a pronominal suffix, although properly referring to the noun in construction, is given to the specifying noun (§ 567).—תִּהְיֶינּוּ fut. Hiph. of the עו' verb הָיָה.

42. אָמַר imp. Kal of אָמַר (§ 274).—תִּפְחָמוּ fut. Niph. ע' gutt.—אֵינֶנִּי adv. with suff. 1 pers. sing. (§ 682. 4).—קָרַבְכֶּם constr. of the Segholate קָרַב with pron. suff. כֶּם (§ 591).—וְלֹא תִנָּגְפוּ *that ye be not defeated*.—אֵיבֵיכֶם m. plur. constr. act. part. Kal with pron. suff. כֶּם.

43. וַתִּמְרֹנוּ וְגו' fut. Pi' hel 1 pers. sing. with ו conv. (§ 214. 3).—see v. 26.—תִּזְדָּרוּ for תִּזְדָּרוּ fut. Hiph. of זָדַר.

44. יָצָא fut. Kal פִּי.—הַיֹּשֵׁב act. part. Kal with def. art.—בְּהַר הַהוּא *in that mountain* (§ 633).—לִקְרַאתְכֶּם *to meet you, against you*, קָרָא inf. constr. Kal of קָרָא *to meet*, with prep. ל (§ 423) and pron. suff. כֶּם.—תַּעֲשִׂינָהּ fut. Kal of the ע' gutt. and לָהּ verb עָשָׂה.—דְּבָרֵיהֶם plur. with masc. term. of the fem. noun דְּבָרָה (§ 557).—כַּאֲשֶׁר תַּעֲשִׂינָהּ הַדְּבָרִים *as the bees do*. As the object employed for illustration is one generally well known, it takes the definite article.—וַיִּפְתְּחוּ fut. Hiph. of the ע' verb פָּתַח with ו conv., for וַיִּפְתְּחוּ (§ 414), the vowel of the first radical being dropped, and consequently the Daghesh forte of the second.

45. תִּשְׁבוּ for תִּשְׁבוּ fut. Kal of שָׁב.—תִּבְכּוּ fut. Kal of בָּכָה.—הָאָדָמָה fut. Hiph. פ' gutt., a denominative from אָדָם (§ 148. 3).

46. יִשְׁבּוּ fut. Kal of the פִּי verb יָשַׁב.

#### No. XXVII. DEUT. 2 : 1—37.

1. וַיִּנָּפֶן fut. Kal of נָפַן with ו conv. (§ 442).—נָסַע fut. Kal פִּל.—אֶלִּי for אֶלִּי (p. 272) on account of the pause-accent (§ 107. 1.).—וַיִּנָּכַב (*wān-ná-çöbh*) fut. Kal of נָכַב with ו conv. (§ 406).

3. רַב לָכֶם see the expression 1 : 6.—סָב inf. constr. Kal עָל.—צִפְנָהּ see Lev. 1 : 11.

4. צוּ imp. Pi' hel of צָוָה (§ 452).—בְּגִבּוֹל as the prep. ב is followed by S'hwa, it takes the vowel ( ) by § 670. 2.; and as the noun is in the construct state, its ב does not receive Daghesh lene, although pre-

ceded by Sh'wa quiescent (§ 41).—עברים בגבול *ye (will be) passing through the borders.*—ייראו fut. Kal פִּי (§ 339).

5. תִּהְיֶה fut. Hithp. of the לָהּ verb גָּרָה constr. of אָרֶץ with suff. 3 pers. m. plur. (§ 591) and the prep. מִּ which has ( \_ ) by § 672.—רָגַל for רָגַל (§ 107. 1.).—כַּף רָגַל *as far as the track of the sole of a foot*, i. e. as much as a footstep covers.—יִרְשָׁה a verbal noun formed after the pass. part. (§ 504).

6. מֵאֵתָם *from with them, from them*, comp. of the prepositions מִן and אֵת (§ 672) and the pron. suff. מֵ (p. 271).—בִּפְסָתָהּ for בְּהִפְסָתָהּ (§ 670. 1.), see בִּפְסָתָהּ Gen. 6:14.—וְאֶבְלַתֶּם pret. Kal with וּ conv. pret., which has ( \_ ) by § 684. 3. b.—תִּכְרֶה fut. Kal of the לָהּ verb פָּרָה.—וּשְׁתִּיחֶם pret. Kal of שָׁתָהּ, with וּ conv. pret. which has *u* by § 684. 1.

7. בִּרְכֶּךָ pret. Pihel עֵ gutt. with pron. suff. כִּי, which by taking the accent causes the long vowel ( \_ ) of the second radical to be shortened into ( \_ ) (see § 101. 2. c.), although the vowel usually taken in such case is the corresponding ( \_ ) (§ 479).—מַעֲשֶׂה constr. of מַעֲשֶׂה (§ 572. note).—לְכַתֶּךָ for לְכַתֶּךָ on account of the accompanying disjunctive accent.—לְכַתֶּךָ comp. of לְכַתֶּךָ inf. constr. Kal of the פִּי verb יָלַךְ and pron. suff. כִּי which as in other Segholate nouns causes the rejection of the second vowel (see § 591).—זֶה אַרְבַּעִים שָׁנָה *this (is) forty years*, i. e. these forty years; the masculine demonstrative זֶה is here employed as a neuter (see לא טוב' וגו' Gen. 2:18.).

8. מֵאֵת *from*, comp. of מִן and אֵת (see מֵאֵתָם v. 6.).—וְנִפְּנֶן see v. 1.

9. תִּצַּר fut. apoc. Kal of the עוֹ verb צוּר, for תִּצַּר (§ 385) because the third radical is a guttural (§ 84. 1.).—תִּתְּנָה fut. apoc. Hithp. of גָּרָה (§ 461).—לֹא תִתְּנָה בָּם מִלְחָמָה *ye shall not fight a battle with them*; the pronoun agrees in the masculine plural with the collective gentile noun מוֹאָב (see § 494. II. 2. b.).

10. לְפָנֶיךָ *before (antea)*, the Hebrew particle like the English one refers to *time* as well as to *place*.

11. רִפְּאִים *giants*, prop. *Rephaites*, plur. of the gentile noun רִפְּאִי, for מוֹאָבִי plur. of מוֹאָבִי (§ 550).—יִהְיֶה־בּוֹ fut. Niph. פִּי gutt.—רִפְּאִים.

12. יִירָשׁוּהָ fut. Kal with pron. suff. מֵ, see יִירָשׁוּהָ 1:39.—יִשְׁבּוּ see יִשְׁבּוּ 1:46.—תִּתְּנָה *in their stead*, see תִּתְּנָה Gen. 2:21.—אֶרֶץ יִרְשׁוֹ *the land of his possession*, i. e. the land which he possessed, see כָּלִי מִלְחָמָתוֹ 1:41.

13. קוּמוּ for קוּמוּ imp. Kal of קוּם (§ 386).—עָבְרוּ לָכֶם *pass ye over*, see לָכֶם־לָךְ Gen. 12:1.—וְזָרָה for וְזָרָה on account of the pause-accent.

14. הֵם inf. constr. Kal of the עֵ verb תָּמַם.—עַד הֵם כָּל הַדּוֹר *until the consuming of all the generation*, i. e. until the whole generation was consumed.—אֲנָשִׁי plur. constr. of אִישׁ (p. 245).

15. הָיָה see the word Gen. 1:2.—לְהִמָּם inf. constr. Kal of the verb הִמָּם, with prep. לְ and pron. suff. ם־, on the reception of which the third radical is compensated by Daghesh in the second, and the *ō* of the infinitive הִם is shortened into *ū* (§ 101. 3. b.).—הִמָּם inf. constr. Kal of הִמָּם with pron. suff. ם־, see the preceding word.

16. תָּמוּ pret. Kal.—עָלָם inf. constr. Kal of עָלָם with prep. לְ, which takes the vowel (ָ) by § 671.—כַּאֲשֶׁר תָּמוּ לָמוּת as they finished dying, i. e. when they were dead.

19. וְקָרְבָה pret. Kal with וְ conv., and consequently the accent on the ultimate by § 218.—תִּצְוֶיִם for תִּצְוִיִּם fut. Kal of the צָוָה verb עָוָה, with pron. suff. ם־ (§ 475), which causes the rejection of the (ָ) of the preformative (§ 104. 1.).

21. יִירָשׁוּם for יִירָשׁוּם, which see v. 12.

22. הַחֹרִי the *Horites*, used collectively for the whole nation (see 1:7.).

23. הִשְׁמִידוּם pret. Hiph. with pron. suff. ם־.—תִּהְיֶה the short vowel (ֵ) takes Methegh by § 63. 1. c.

24. קִוְּמוּ imp. Kal.—עָלָם imp. Kal of the פָּלָה verb נָסַע, with Daghesh forte in the initial dental by § 35.—רָאָה imp. Kal.—הָחֵל imp. Hiph. of the עָלָם verb הָלַל.—רָשׁ for רָשׁ (§ 107. 1.) imp. Kal of the פָּרַשׁ verb יָרַשׁ (§ 351).—הָחֵל רָשׁ begin, possess, i. e. enter into possession; the Hiph. of הָלַל, although here followed by an imperative, is usually construed with an infinitive, as in the following verse.

25. אָחֵל fut. Hiph. of הָלַל.—תָּתָּה inf. constr. Kal of תָּתָּה (§ 333).—פָּחַדְךָ the Segholate noun פָּחַד with pron. suff. ךָּ (§ 591).—יִרְאָהֶךָ constr. of יִרְאָה with pron. suff. ךָּ (p. 242).—יִשְׁמְעוּךָ fut. Kal with the ךָּ of the plur. term. retained (see p. 106).—חָלוּ pret. Kal of the חָלָה verb חָלָה.

27. אֶעְבְּרָה I desire to pass, fut. Kal with הֵא parag. (§ 204).—אֶרְצֶךָ the Segholate אֶרֶץ with pron. suff. ךָּ (§§ 591, 593).—בִּדְרֶךְ בִּדְרֶךְ by the way, by the way, i. e. keeping strictly to the highway; repetition here as elsewhere is employed for the sake of emphasis.—אֵלַי fut. Kal of יָלַךְ.—אֶסּוּר fut. Kal of עָסַר.

28. תִּשְׁפָּרֵנִי for תִּשְׁפָּרֵנִי thou shalt let me buy, i. e. thou shalt sell me, fut. Hiph. with pron. suff. נִי־ (p. 195).—שְׁתִּיחִי pret. Kal of שָׁתָה.—בְּרַגְלִי with my feet, i. e. on foot, dual constr. of the Segholate רַגְלָא (§ 482. a.) with suff. 1 pers. sing. and prep. בְּ; the (ֵ) of the ultimate (p. 242) is lengthened into (ֵ) by § 107. 1.—רַק אֶעְבְּרָה בְּרַגְלִי I wish only to pass through on foot.

29. עָשׂוּ pret. Kal.—לָהּ.

30. הִעְבִּירְנוּ for הִעְבִּירְנוּ to let us pass, inf. constr. Hiph. פָּ gutt. with suff. 1 pers. plur.—הִקְשָׁה pret. Hiph. לָהּ.—תָּמוּ comp. of תָּמוּ inf. constr.



Kal of נָתַן with asyllabic suff. ו, on the addition of which ת takes Dagshesh forte, and the preceding ( ) is shortened into ( ) (see § 102. 2. b.). — למַעַן תִּתֵּנוּ for the sake of giving him, i. e. that he might give him.

31. הִחַזְקֵנִי pret. Hiph. of חָלַל, the preformative taking the vowel ( ) instead of ( ) as the first radical is a guttural (§ 413). — תִּתֵּן לְפָנֶיךָ to place before thee, i. e. to put in thy power, to deliver up to thee, i. q. תָּתַן in the preceding verse. — אֶרְצֵנוּ constr. of אָרַץ with pron. suff. ו. — רָשׁוּ הַחֹל רֶשׁ see v. 24. — לְרֶשֶׁת inf. constr. Kal of רָשַׁת with prep. ל which has ( ) by § 671. — רָשׁוּ הַחֹל begin possess for a possession, i. e. begin to take into possession.

32. לְקִרְאָתֵנוּ against us, see לְקִרְאָתְכֶם 1:44.; as the suffix יֵנוּ is asyllabic, giving its vowel of union to the final consonant of קִרְאָת, the preceding ( ) is lengthened into ( ) that it may form a simple syllable (§ 16. a.).

33. יִתְּנֶהּ fut. Kal of נָתַן (§ 317) with pron. suff. יֵהּ (p. 197). — בָּנִי 1 pers. plur. fut. Hiph. of the בָּנָה and לָהּ verb נָבְהָ (p. 190). — בָּנִי for בָּנִי (§ 599) as given in the margin.

34. עָרֵיר plur. constr. of עִיר (see § 575. 1. note) with suff. 3 pers. m. sing. — נִפְחָרִם fut. Hiph. פָּ gutt. with ו conv. — מְחִים for מְחִים men, a noun used in the plural only. — אֲשֶׁה plur. of אָשָׁה (p. 245).

35. בָּזְזֵנוּ pret. Kal of the בָּזַז verb בָּזַז conjugated like a perfect verb (§ 404). — שָׁלַל constr. of שָׁלַל Dec. III. a. — הָעָרִים the definite article preceding a guttural with ( ) takes ( ) by § 629. 2. — לְבָדְנוּ for לְבָדְנוּ by § 107. 1.

36. שָׁפָה constr. of שָׁפָה Dec. IV. d. — קִרְיָה city, i. q. עִיר for which it is sometimes used, although seldom except in poetry. — שְׂגָבָה מִמֶּנּוּ which was too strong for us, see יִקְשָׁה מִכֶּם 1:17.

37. כָּל־יַד נָהַל for קָרְבַּתָּ on account of the pause-accent. — הַכָּל the whole bank of the river Jabbok, i. e. any place lying on its banks. — עָרֵיר plur. constr. of עִיר.

#### No. XXVIII. DEUT. 3:1—29.

1. וַיִּפְּן see 2:1. — וַיִּנְעַל fut. Kal of נָעַל with ו conv. (§ 442). — יִצְאָה fut. Kal of יָצָא.

2. תִּירָא fut. Kal of יָרָא (§§ 339., 421. 2. b.). — נָתַתִּי pret. Kal of נָתַן (§ 333) used in a promise instead of the future, see וְהוֹצֵאתִי Ex. 6:6. — וְעָשִׂיתָ as this preterite is connected to the preceding by the conjunction ו, it has also a future signification (§ 219). — לֹךְ the initial liquid has Dagshesh forte by § 35.

3. נִכְהוּ fut. Hiph. of נָכַח (p. 190) with suff. 3 pers. m. sing. (p. 197).  
— עַד־בִּלְתִּי הַשְׁאִיר־לוֹ שְׂרִיד— *until he had not a survivor left to him.*

4. מֵאֲתָם *from them*, see the word 2:6.—מִמְלַכָּתָּה constr. of מִלְכָּה (p. 573. c. note).

5. בָּצָרָה for בְּצִוְרָתָהּ which see 1:28.—חֹמֶה a noun from the לָהּ root חָמָה with the form of the fem. act. part. (§ 535).—גְּבֻהָה fem. of the adj. גָּבוֹהַ, the first vowel being rejected by § 104. 1.—דְּלָתַיִם *gate of two leaves*, dual of דֶּלֶת (§ 562).—מְעָרֵי plur. constr. of עֵיר, with prep. מ, which has ( ) by § 672.—מֵעָרֵי הַפְּרוּזִי *apart from the cities of the villager*, i. e. besides the villages or unwalled towns.—הַרְבֵּה *many*, inf. Hiph. of the לָהּ verb רָבָה, employed adverbially (§ 662).

6. וַיִּנְחָרֵם see the word 2:34.—הִתְחָרֵם for הִתְחָרִים inf. abs. Hiph. of the same verb.

7. בָּזְזָה pret. Kal of the עֵץ verb בָּזַז.

8. נָקָה fut. Kal of לָקַח (§ 334).—מִלְכֵי־ constr. of מְלָכִים Dec. III. a. plur. of מֶלֶךְ; כ is without Daghesth by § 41.

11. עָרְשִׁי constr. of עָרַשׁ with pron. suff. י (§ 591).—הִלֵּא written for הִלֵּא, the negative particle לֹא with הִל interrogative.—רַבָּה constr. of the fem. prop. noun רַבָּה.—אֶרְפָּה constr. of אָרַף with pron. suff. יָה (see § 591).—אֶמְתָּה constr. of אָמַת.

12. רִאשֹׁנֵי a patronymic formed by the addition of י (§ 515. 1.).

13. לְכָל הַבָּשָׁן (added) *to all Bashan*, i. e. with all Bashan.

16. וַיִּגְבֹּל for וַיִּגְבֹּל ו, conj. has *u* by § 684. 1.

17. מִזְרָחָה *eastwards*, comp. of מִזְרָה and הִ directivē (§ 643).

18. וַיִּצְוָה fut. Pi'el of צָוָה with ו conv. (§ 451).—לְרִשְׁתָּהּ *to possess it*, comp. of רָשָׁה inf. constr. Kal of the פִי verb רִשַׁשׁ, pron. suff. יָה (see § 591), and prep. ל. —חִלּוּצֵי־ם m. plur. pass. part. Kal of the פִי gutt. verb חָלַץ.—אֶחָיִם plur. constr. of אָח with pron. suff. כֶּם (p. 245).—חֵילִי for חֵיל on account of the pause-accent.—בְּנֵי חֵיל *sons of valour*, i. e. soldiers.

19. וַיִּשְׁכְּכֵם plur. constr. of שָׁכַח with pron. suff. כֶּם (p. 245).—וַיִּמְקְנֵיכֶם plur. constr. of the masc. noun מִקְנֶה (§ 572. note) with pron. suff. כֶּם; ו conj. takes *u* by § 684. 3. a.

20. יָנִיחַ fut. Hiph. of נָח.—כֶּכֶם *as to yourselves* (§ 671).—שָׁבָתָם pret. Kal of the עוֹ verb שָׁב.—לִירְשָׁתוֹ constr. of יָרַשׁ with pron. suff. ו and prep. ל, the latter taking ( ) in which י then rests (§ 97. 2. a.).

21. צִוִּיתִי pret. Pi'el of צָוָה.—הִרְאָתָהּ fem. plur. act. part. Kal of רָאָה with def. art. הִ as rel. pron. (§ 635), for הִרְאָהוּתָהּ by § 439. 2.—לְשָׁנִי for לְשֹׁנִי (§ 670. 2.).—אֲשֶׁר שָׁמָּה *whither*, i. e. whither.

22. וַיִּרְאֵם fut. Kal פִי and לֹא with pron. suff. מ (see 2:12.).—נִלְחָם part. Niph.

23. אֶחָדָן fut. Hithp. with ( \_ ) in the ultimate instead of ( .. ) (see § 250); this is lengthened by the accompanying disjunctive accent into ( \_ ) (§ 107. 1.).

24. יִהְיֶה As this is immediately preceded by the word אֲדָנִי, it takes the points of אֱלֹהִים, as which it is to be read (§ 71).—הִתְגַּלֶּתְּ see להראות את—לְהִתְגַּלֶּת inf. constr. Hiph. לֵה with prep. לְ.—הִתְגַּלֶּתְּ 2:31.—עֲבַדְךָ to make thy servant see, i. e. to show to thy servant.—גִּדְלְךָ constr. of גִּדֵּל with pron. suff. ךְ, see אֲרָבָה v. 11.—מַעֲשֵׂיךָ plur. constr. of the masc. noun מַעֲשֶׂה with pron. suff. ךְ (par. p. 242).—בְּגִבּוֹרֶתְךָ for בְּגִבּוֹרֶיךָ (§ 598) plur. of גִּבּוֹרָה with prep. בְּ and the pron. suff. ךְ; here on account of the hurrying over of the voice to reach the accented addition יֶרֶךְ, the second radical, although preceded by Sh'wa quiescent, does not receive Daghes lene (see § 41).

25. אֶעֱבְרָה see 2:27.—נָא the initial liquid takes Daghes forte by § 35.—הַטּוֹבָה הַזֶּה this good land (§ 633).

26. רַב לְךָ—אֵלַי for אֵלַי (§ 107. 1.).—לְמַעַנְכֶם on account of you.—חִסְתָּ fut. apoc. Hiph. of the פִּי verb חָסַתְּ, with ( .. ) under the second radical instead of ( \_ ).

27. עֵלָה imp. Kal פֹּ gutt. and לָה.—שָׂא imp. Kal פֹּ and לָא (p. 190).—יָמָה towards the sea, i. e. westwards (§ 643).—וּרְאָה imp. Kal לָה, with ו conj. which has *u* by § 684. 1.

28. צו see the word 2:4.—חֲזַקְתָּהּ, חֲזַקְתָּהּ imp. Pi'el with pron. suff. הָהּ (p. 197).

29. וּנְשָׁב fut. Kal of יָשַׁב with ו conj.

## CHARACTERISTICS OF HEBREW POETRY.

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To ascertain and exhibit those peculiar characteristics which distinguish Hebrew poetry from prose, has formed an interesting subject of inquiry among the learned of various ages and nations, whose investigations have been crowned with very different degrees of success. Thus Josephus hesitates not to affirm, that in Hebrew poetry are to be found both hexameter and tetrameter verses.\* Philo also in several passages of his writings maintains that Moses was acquainted with metre. These opinions, although delivered to the world almost without any attempt to prove their correctness, obtained from their antiquity sufficient authority to induce later adventurers in this path of research, among whom were Gomarus,† Hare,‡ Greve,§ and others of nearly equal celebrity, to seek for the characteristic attributes of the poetry of the ancient Hebrews in external decorations of metre and rhythm analogous to those in which are clothed the productions of the Grecian and Roman muse; for these they were led to regard as requisites of such paramount importance, that no composition from which they were excluded could properly be considered as entitled to the name of poetry. As however all their laborious attempts to discover or invent a code of metrical laws adapted to the writings of the Hebrew poets and prophets utterly failed of success, they came to the conclusion, that the true pronunciation of the language must have been lost, and with it all possibility of ever arriving at a knowledge of the ancient prosodial system.

That the preconceived notions with which they set out on their examination were false, and that, from erroneously regarding mere accessories as essentials, they continued their search with the expectation of finding in the Hebrew that which never had an existence there, has been most

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\* Antiquities, b. 2. c. 16. §4., b. 7. c. 12. §3.

† Davidis Lyra.

‡ Prolegomena in Psalmos.

§ Tractatus de Metris Hebræorum.



satisfactorily proved by the subsequent labours of Lowth\* and of his followers De Wette,† Herder,‡ and others. The conclusion at which these scholars arrived, and which the author's own examination of the subject leads him to regard as in the main correct, is that the most important features which distinguish Hebrew poetry from prose consist in the nature of its subjects, its mode of treating them, and the more ornate character of its style, which again give rise to peculiarities in the structure of sentences and in the choice of words.

The ground of the difference observable between the poetry of other nations and that of the Hebrews, lies in the fact that the prosodies of the former prescribe certain strict and undeviating limits, within which the poet is compelled to move in the expression of his feelings; such as the length of the verses, the arrangement of the syllables composing them according to quantity, the place of the cesura, &c., to which moderns have added the regular recurrence of like endings, or rhymes. The sacred Hebrew muse, on the contrary, maintaining her primitive simplicity, lays down no arbitrary laws of versification with which to fetter the genius of the poet; she requires of her votary neither more nor less than that he should find himself in that state of excited feeling which is necessary to the production of all genuine poetry, and likewise possess the power of delineating his emotions with truth and vigour. In order therefore to describe with accuracy the true characteristics of the poetry of the Hebrews, and to clearly define those external attributes by which it is accompanied, we must first examine into the causes which concur to produce all poetry, and at the same time render it so widely different from prose.

Prose is the result of the regular and quiet operation of the intellectual faculties when free from the influence of strong emotion. As it thus forms the vehicle for the communication of steadily progressive trains of thought, carried on either at the time of composition or at some period previous to the incorporation of the ideas into words, the tranquillity of the mind is necessarily reflected in the nature of the language itself. But it is not so with poetry, which is the outpouring of a mind raised by excitement above the ordinary tone of feeling. Every faculty of the soul is then brought into unwonted exercise: and hence the language of poetry becomes animated, figurative, and often abrupt; forming a lively exhibition of the

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\* Lectures on Hebrew Poetry, Lect. XIX.

† *Einleitung in die Psalmen*; trans. by Prof. Torrey in the *Biblical Repository*, Vol. III. No. 11. Art. I.

‡ *Geist der hebräischen Poesie*; trans. by J. Marsh.

activity of the internal emotions, which, being like the ocean-waves in a constant state of alternate elevation and depression, give rise at each fresh impulse to a new expression of feeling.

The chief distinction then between prose and poetry is this : that while the structure of the former exhibits a regular current of thoughts, poured forth in uninterrupted succession ; the latter consists for the most part of short sentences, the products of sudden and momentary impressions and impulses. These sentences bear a mutual relation to each other, both in form and in signification : for rarely does it happen that the strength of an emotion is expended at a single impulse ; the tide of feeling does not at once totally subside in such manner as to leave the mind accessible to new impressions, but rushes back with greater or less force, its second expression forming as it were the echo of the first.

Hence the language of the poetry of nature, in addition to the general conciseness of its style, is further distinguished by a repetition of each idea as it successively arises ; and this proceeds from the difficulty experienced by the excited mind in passing directly onwards from one subject to another in regular succession. These secondary ideas, however, differ materially in the relations which they bear to their primitives : frequently they are little more than the echo of the sentiment which has been expressed ; sometimes they even excel it in force and brilliancy, while at others they are but faint imitations or mere outlines to be filled out from the first ; and again a sudden revulsion of feeling may cause them to assume a directly opposite form, although preserving the same general tendency. All these of course produce corresponding varieties in the language of poetry, which, while maintaining a certain uniform brevity in the length of its sentences, adapts itself completely to the nice delineation of every shade of emotion that passes through the mind.

These primitive and fundamental characteristics of poetry in general, viz. a constant brevity of expression, and a reinforcing of the sentiments it conveys by repetition, comparison, or contrast, ever remained the principal and almost the sole distinguishing features of the poetry of the ancient Hebrews. Accordingly the attention of modern investigators of the subject has been chiefly directed to ascertaining and classifying the different modes in which this mutual correspondence of sentences and clauses of sentences, termed *parallelism*, is exhibited in every species of poetical composition, of which in Hebrew the principal are the following : 1. Lyric Poetry, consisting chiefly of the effusions of pious feelings ; of this the Psalms contain the greater portion. 2. Didactic Poetry, which is mostly comprised in the book of Proverbs. 3. Prophetic Poetry, which appears in abundance in the Prophets and occasionally in other writings.

Parallelism is ordinarily divided into :

I. *Synonymous*, in which the second line\* is entirely or almost a repetition of the first.

II. *Antithetic*, in which the second line is the converse of the first.

III. *Synthetic*, in which the idea contained in the first line is further developed in the second.

Although these designations are by far too few in number as well as too general in their import to convey an adequate idea of the almost infinite variety of construction to be met with in Hebrew poetry ; yet, since this is not the place to enter into a minute discussion of the subject, the author has decided on preserving them, as sufficiently exact for his present purpose, which is merely to give the student a clear and succinct account of the principal forms in which the parallelism appears, accompanying his remarks by illustrative examples drawn for the most part from the portions selected for grammatical analysis. As these remarks are of universal application, they will be arranged without reference to the division of Hebrew poetry into lyric, didactic, and prophetic.

I. *Synonymous Parallelism*, or that in which an idea is repeated ; of this the following are the principal varieties.

1. *a.* The repetition is made in nearly the same words ; as in Is. 15 : 1., where the subject alone is changed :

Because in the night the capital of Moab is desolated and destroyed ;  
Because in the night the city of Moab is desolated and destroyed.

In Prov. 6 : 2. the verb alone is changed :

Thou art snared by the words of thy mouth ;  
Thou art caught by the words of thy mouth.

Sometimes an idea is only partially expressed in the first clause ; in the second this is repeated, and the sentence brought to a close, as in Ps. 94 : 1.:

God of vengeance, Jehovah ;  
God of vengeance, shine forth !

In Ps. 93 : 3. the entire sentence is afterwards repeated :

The floods have lifted up, O Lord ;  
The floods have lifted up their voice.  
The floods lift up their waves.

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\* In those editions of the Hebrew Bible in which the poetry is not broken up into lines, an acquaintance with the principal disjunctive accents both prosaic and poetical will in general be sufficient to enable the student to determine with accuracy the ends of the clauses and of their subdivisions. In addition it is only necessary to add, that a simple parallelism is divided into two clauses by 'Aathnahh ( <sup>^</sup> ) or Mar'cha with Mahpach ( <sup>^</sup> ), and in a compound one the subdivisions are made by Zakeph Katon ( <sup>^</sup> ) and R'bhi'ah ( <sup>^</sup> ).

Sometimes the verb contained in the first clause is to be supplied in the second, as in Ps. 22 : 21. :

Deliver from the sword my soul,  
From the power of the dog my only one.

And sometimes the subject is to be supplied, as in Ps. 25 : 4. :

Thy ways, O Lord, make known to me ;  
Thy paths teach me.

b. The idea is repeated in other words ; and here in general a climax is to be observed. This climax may exist in the verbs only, as in Ps. 22 : 28. :

All the ends of the earth shall remember and return to the Lord ;  
All the families of the nations shall bow down before thee.

Or it may exist both in the verbs and nouns of the two clauses, as in Ps. 22 : 23. :

I will declare thy name to my brethren ;  
In the midst of the congregation will I praise thee.

Frequently for the sake of emphasis the verb of the first clause is placed at its commencement, and the corresponding one of the second at its termination, as in Ps. 22 : 13., Is. 35 : 3. :

There surround me mighty bulls,  
Strong ones of Bashan encompass me.

Strengthen the weak hands,  
And the tottering knees make firm.

c. In the second clause the idea is frequently carried out further than in the first, as in Ps. 22 : 5. :

In thee our fathers trusted ;  
They trusted, and thou savedst them.

d. Sometimes the first clause is expressed positively, and the second negatively, as in Prov. 6 : 20. :

Keep, my son, the commandment of thy father ;  
And forsake not the law of thy mother.

Or the first is negative, and the second positive, as in Ps. 40 : 12. :

Thou, O Lord, withhold not thy mercy from me ;  
Let thy kindness and thy truth continually preserve me.

2. Sometimes the same idea is expressed in three successive clauses, as in Ps. 40 : 15, 16. :

Let those be ashamed and confounded together who seek my life to destroy it ;  
Let those be driven back and made ashamed who wish me ill ;  
Let those be desolate by reason of their shame who say to me, Aha, aha !



3. *a.* Sometimes we meet with double parallelisms, or cases in which each clause of a verse corresponds to each clause of the verse preceding, as in Ps. 33 : 13, 14. :

From heaven the Lord looks down,  
He sees all the sons of men ;  
From his dwelling-place he looks  
Upon all the inhabitants of the earth.

*b.* In some instances of double parallelism the first clause of each sentence forms the protasis, and the second the apodosis, as in Is. 1 : 15. :

When ye stretch forth your hands,  
I will hide my eyes from you ;  
And though ye multiply prayer,  
I will not hearken.

*c.* Sometimes the second parallelism contains the cause of the one preceding, as in Is. 61 : 10. :

I rejoice exceedingly in Jehovah,  
My soul is joyful in my God ;  
For he has clothed me with the garments of salvation,  
With the robe of righteousness he has covered me.

Or the first contains a comparison, and the second the thing compared, as in Is. 61 : 11. :

For as the earth brings forth its shoots,  
And the garden causes its seed to spring up ;  
So does the Lord Jehovah cause righteousness to spring up,  
And praise before all the nations.

*d.* The second clause of each sentence occasionally forms a contrast with the first, as in Is. 9 : 1. :

The people who walk in darkness  
Shall see a great light ;  
Those who dwell in the land of the shadow of death,  
Light shall shine upon them.

II. *Antithetic Parallelism*, in which the idea contained in the second clause is the converse of that in the first, as in Ps. 20 : 9., Prov. 10 : 1. :

They shall kneel and fall ;  
But we shall arise and stand.  
  
A wise son makes a glad father ;  
But a foolish son is the grief of his mother.

We find also two verses in antithesis, in each of which the second clause is the consequence of the first, as in Is. 1 : 19, 20. :

If ye consent and obey,  
 The good things of the earth shall ye enjoy ;  
 But if ye refuse and rebel,  
 By the sword shall ye be consumed.

In a single verse we meet with a double synonym and a double antithesis, as in Is. 1 : 3. :

The ox knows his owner,  
 And the ass the crib of his master ;  
 Israel does not know,  
 My people do not consider.

III. *Synthetic Parallelism*, in which an idea is neither repeated nor followed by its opposite, but is kept in view by the writer, while he proceeds to develope and enforce his meaning by accessory ideas and modifications, as in Is. 1 : 4. :

O sinful nation ! a people laden with iniquity ;  
 A race of evil doers, children that are corrupters !  
 They have forsaken Jehovah ;  
 They have despised the Holy One of Israel :  
 They have turned back.

In Is. 1 : 5—9. the description of Israel's misery is continued through several verses each heightening the effect of the preceding :

Wherefore will ye yet be beaten ? why continue to rebel ?  
 The whole head is sick, and the whole heart faint.  
 From the sole of the foot even to the head, there is no soundness in it ;  
 But wounds, and bruises, and green sores :  
 They have neither been pressed out, nor bound up, nor softened with oil.  
 Your country is desolate, your cities burned with fire ;  
 Your land is enjoyed by strangers in your presence, &c.

Sometimes the whole idea is stated in general terms, and afterwards dwelt upon in detail, as in the powerful passage Job 3 : 3—9., of which the opening proposition is,

Cursed be the day in which I was born,  
 And the night in which one said, A male child is conceived.

This idea is dwelt upon and amplified in the subsequent verses with great force and beauty of expression. But it is unnecessary to multiply instances of this form of composition, as the Hebrew writers, and especially the prophets, furnish examples in abundance. It is sufficient to have pointed it out to the student's attention.

We not unfrequently meet with rhymes in Hebrew poetry : thus the two subdivisions of the first clause of a verse rhyme together in Is. 10 : 6.,

53:6., and those of the last in Is. 1:9., 44:3., 49:10., Ps. 45:8.; the two principal clauses of the verse rhyme in Prov. 6:1, 2., Job 6:9., Is. 1:29., and in such case the number of words in each is sometimes the same, as in Ps. 72:10.; and even three rhymes are to be found in a single verse, as in Is. 1:25. All such resemblances, however, appear to have occurred without design, with perhaps the exception of the answer of Sampson in Judg. 14:18.; and we are warranted in coming to the conclusion, that although the close correspondence in meaning of verses and clauses of verses, together with a certain feeling of euphony, have given rise to a similarity in their structure and occasionally in their sound, the Hebrew poet never submitted to dictation with regard either to the number of words or syllables in his verses, or to their endings.

The poetry of ancient Greece and Rome, as well as that of the modern nations of both Europe and Asia, doubtless bore originally a character analogous to that of the Hebrews; but, not content with the internal harmony and fitness of the sense, they sought to establish as an essential attribute of poetry, the external harmony of sound; and in so doing went so far as to require not only a certain number of syllables in each line, but also a regular and often complicated alternation in the quantity of these syllables, to which was afterwards added the additional ornament of rhyme. Thus we see that metre and rhyme, although their systematic use is of a comparatively modern date, are to be regarded not as a novel invention without analogy in the practice of the nations of remote antiquity, but only as a more highly developed form of that which is to be found in the Hebrew Scriptures themselves, the oldest intelligible writings in existence. The fine ear of the Greeks appears to have led them first of all to investigate the principles of versification, and to reduce them to certain fixed rules; from this nation the art was borrowed by others, and variously modified to suit the genius of their respective languages. But the Hebrew, as long as it remained a living tongue, preserved in its poetical compositions that originality and simplicity of character which so eminently distinguish its etymological and syntactical structure.

## SELECT PORTIONS OF POETRY.

### No. XXIX. Ps. 1:1—6.

1. אֲשֶׁר constr. Dec. III. *a.* plur. of the Segholate אֲשֶׁר. For the Methegh which in some editions accompanies Sh'wa, see § 63. 2. *note*.—אֲשֶׁר הָאִישׁ an exclamation, lit. *the blessings of the man!* i. e. blessed is the man.—לֹא הֵלֵךְ *who does not walk*. In stating the general proposition contained in this verse, the verbs are all placed in the preterite tense.—בַּעֲצָה constr. of the fem. noun עֲצָה Dec. IV. *d.* with prep. בַּ which takes ( ) by § 670. 2. —רַשְׁעִים m. plur. of the adj. רָשָׁע Dec. III. *a.*, Class II.—וּבְדֶרֶךְ the noun דֶּרֶךְ with prep. בַּ and ו conj. which has *u* by § 684. 3. *a.*—מִשָּׁב constr. of מוֹשָׁב Dec. II. *b.*, a noun formed from the פִּי root יָשַׁב by prefixing מִ (§ 518. 1.).—לְצִיִּים m. plur. of לָצַח act. part. Kal of the עִז verb לוֹחֵץ for לוֹחֵץ, those verbs which have *e* or *o* in the preterite retaining it in the participle (see § 384).

2. בִּי אָם *but*, compound conjunction (§ 685).—תּוֹרָה constr. of the fem. noun תּוֹרָה formed from the פִּי root יָרָה by prefixing ת (§ 518. 2.). —הַפָּצוּ the Segholate noun הִפָּץ with pron. suff. וּ (§ 591).—תּוֹרָתוֹ constr. of תּוֹרָה with pron. suff. וּ (par. p. 242).—יִהְיֶה fut. Kal of the פִּי gutt. and לָהּ verb הִגִּה; the initial guttural of the root, as is sometimes the case, takes simple instead of compound Sh'wa (§ 270).—יּוֹמָם וּלְיָלָה *by day and night*, see the words Deut. 1:33.; the conjunction וּ takes the vowel ( ) by § 684. 3. *b.*

3. וְהִיא *and he is*, the general proposition continued.—שָׁהוּל pass. part. Kal.—פְּלָגִי plur. constr. of פָּלַג (see אֲשֶׁר v. 1.); for the omission of Daghesth lene in ג, which is preceded by Sh'wa quiescent, see § 41.—פָּרִי the noun פָּרִי with pron. suff. וּ (see מִפְּרִיו Gen. 3:6.).—יִתֵּן fut. Kal of נָתַן (§ 328).—עָתוֹ the monosyllabic noun עָת with pron. suff. וּ (§ 590. 2.).—עֲלֶה the masc. noun עָלָה (§ 572. *note*) with pron. suff. וּ, the final ה of the noun being rejected before the suffix, as is the case with verbs (see § 489).—יָבוֹל fut. Kal of the פִּי verb נָבַל with *o* for the vowel of the second radical (§ 328).—יַעֲשֶׂה fut. Kal of the פִּי gutt. and לָהּ verb עָשָׂה.—יַצְלִי־הָ fut. Hiph. לִי gutt.



4. נָדַף for בָּדַחַץ (§ 670. 1.).—תִּדְפְּנוּ fut. Kal of the פָּל verb נָדַף with suff. 3 pers. m. sing. and נ epenthetic, for תִּדְפְּנוּ (§ 484. 1.). The verb agrees with the noun רוּחַ, which is feminine by § 495. 2.

5. יִקְמוּ therefore, compound causal conjunction (§ 686).—יִקְמוּ (§ 100. 1. note), fut. Kal עוֹ—בְּעֵת constr. of עָדָה with prep. בְּ (see בְּעֵצָה v. 1.).

6. כִּי יוֹדַע יהוה—יָדַע gutt. verb ל' act. part. Kal of the יוֹדַע act. part. Kal of the ל' gutt. verb יָדַע for *Jehovah (is) knowing*, i. e. *Jehovah knows, or cares for.*—צִדְיָקִים m. plur. of the adj. צָדִיק formed after the inf. Pi'hel (§ 507).—הָאֵבֶר fut. Kal פֶּא (§ 272).

### No. XXX. Ps. 2:1—12.

1. לְמַה for *what, wherefore?* comp. of prep. לְ and the interrog. pron. מַה (§ 671).—גוֹיִם plur. of גוֹי (§ 550).—וְלְאֻמִּים plur. abs. of לְאֻם; on the reception of the asyllabic termination ים, the מ of the singular takes Dagshesh, and consequently the preceding *ō* is shortened into *ū* (see עִירָמִים Gen. 3:7.): ו conj. has *u* by § 684. 1.—יִהְיֶה fut. Kal of הָיָה, see יִהְיֶה 1:2.

2. מַלְכֵי plur. constr. of מֶלֶךְ, see פִּלְגֵי 1:3.—רוֹזְנִים m. plur. act. part. Kal.—יָחַד for יָחַד by § 107. 1.—מְשִׁיחוֹ constr. of מָשַׁח Dec. II. *d.* a noun formed after the Aramaic pass. part. (§ 504. 2.) with pron. suff. וֹ.

3. נִנְתָּקָה fut. Pi'hel with הָ parag. (§ 205), (*saying*) *let us burst*; here לְאֻמָּה is to be supplied.—מוֹסְרֵיהֶם plur. of מוֹסֵר for מוֹסֵר (§ 89. 4.) formed from the פֶּא root אָסַר by prefixing מ denoting the instrument (see § 509), with the poetical suffix ימוּ i. q. יָהֶם (pp. 83, 241).—נִשְׁלִיכָה fut. Hiph. with. הָ parag.—מִמֶּנּוּ prep. מִן with suff. 1 pers. plur. (p. 269).—עֲבָדֵיהֶם constr. of עָבַד plur. of עָבַד a noun formed after the inf. constr. (§ 502) with poet. suff. ימוּ.

4. יוֹשֵׁב one *sitting, sitter*, act. part. Kal of יָשַׁב.—יִשְׁתַּח for יִשְׁתַּח (§ 107. 1.) fut. Kal ל' gutt.—לָהֶם poet. for לָהֶם (p. 269).

5. אֱלֹהֵיהֶם poet. for אֱלֹהֵיהֶם (p. 272).—בְּאֶפְסוֹ the noun אָף with pron. suff. וֹ and prep. בְּ.—בְּחֶרְוֹנוֹ constr. of חֶרֶן Dec. II. *d.* formed from the לָה root חָרָה by affixing the term. וָן (§ 539) with pron. suff. וֹ and prep. בְּ which has ( ) by § 670. 2.—יִבְהֵלֵמוּ he *shall confound them*, fut. Pi'hel of the ל' gutt. verb בָּהַל (§ 292) with pron. suff. מוּ.

6. וְאֲנִי the conjunction ו takes ( ) by § 684. 3. *b.*—מְלִכִּי the Segholate מֶלֶךְ with pron. suff. יִי (§ 591).—וְאֲנִי נִסְכַּחְתִּי מִלְכִּי עַל־צִיּוֹן but *I myself have anointed* (i. e. *installed*) *my king upon Zion.*—קִדְשִׁי the

Segholate קָדַשׁ with pron. suff. הִי (§ 591).—הַר־קֹדְשִׁי *my holy mount* (§ 607. 2.).

7. אֶסְפְּרָה fut. Pi'hel with הֵא parag. (§ 205).—אֶל prep. אֵל with suff. 1 pers. sing. (p. 272).—בְּנִי the noun בֶּן with pron. suff. הִי (see שְׁמוֹ Gen. 2:19).—אָתָּה for אַתָּה, which see Gen. 3:11.—יִלְדָתִיךָ pret. Kal of יָלַד with pron. suff. הָ, for יִלְדָתִיךָ (see § 221. 1.).

8. שָׁאַל imp. Kal ע gutt.—אֶתְנַה fut. Kal פֶּל with הֵא parag.—נִחַלְתָּךְ constr. of נִחַלָה with suff. 2 pers. m. sing. in pause (§ 593).—רִאחֲזִיתָךְ constr. of רִאחֲזָה a noun formed after the fem. pass. part. (§ 504) with pron. suff. הָ (p. 242) and ו conj. which takes ( ) by § 684. 3. b.—אֶפְסִי plur. constr. of the Segholate אָפַס.—אֶרְץ for אֶרֶץ (§ 107. 1.).

9. תִּרְעֶם fut. Kal of the רָעַע verb with pron. suff. הֶם (tab. p. 195), on the reception of which the vowel ( ) of the preformative is rejected by § 104. 1. According to the rendering of the Seventy, ποιμάνεις αἱνους, the root of the verb is רָעַע, and the word should be pointed תִּרְעֶם. בְּרִזְל־ a quadriliteral noun formed by affixing the liquid ל to the trilateral root בְּרַז (§ 545).—כָּלִי the noun כָּלִי formed from the לָה root כָּלָה (§ 533), with prep. בְּ, which takes the vowel ( ) by § 670. 2.—יִזְרָה act. part. Kal of יָצַר.—תִּנְפְּצֶם fut. Pi'hel with pron. suff. הֶם, on the reception of which the ( ) of the second radical is rejected (§ 476).

10. עָתָה *now*, see the word Gen. 3:22.—הִקְסֶרֶוּ imp. Niph. of the פִּי verb יָסַר.—שִׁפְטִי plur. constr. of the participial noun שִׁפֵּט.

11. עֲבֹדִי imp. Kal; ד is without Daghesh lene by § 41.—גִּילֹה־ imp. Kal עִי.—בְּרַעְדָה the prep. בְּ takes the vowel ( ) by § 670. 2.

12. נִשְׁקִי imp. Pi'hel.—יִאֲבֹק־ fut. Kal פֶּ gutt.—תִּאֲבֹד־ fut. Kal פֶּא (§ 272).—וּתִאֲבֹדוּ דֶרֶךְ *and ye be lost (from) the way*, דֶּרֶךְ for מִדֶּרֶךְ; in poetry the particles are frequently omitted, Compare 1:6., where the same idea is somewhat differently expressed.—בְּמַעַט *as a little*, i. e. in a little time, soon.—אֲשֶׁר־ see the word 1:1.—חוֹסֵי plur. constr. act. part. Kal of the לָה verb חָסָה הוֹסִי בוֹ.—הַחֲסֵה *those who trust in him*. It is sometimes the case that a noun or pronoun with a preposition is preceded by a noun in the state of construction.

### No. XXXI. Ps. 16:1—11.

1. שְׁמִרְנִי (*shōm-ré-nî*) imp. Kal with suff. 1 pers. sing. (p. 197).—חָסָה pret. Kal of חָסָה.

2. אִמְרָתָה *thou (my soul) hast said*; here the word נַפְשִׁי *my soul*, employed by the Hebrew poets in apostrophizing themselves, is to be supplied. Some, however, read אִמְרָתִי for אִמְרָתָה *I have said*.—אֲדַבֵּר אֶתְּךָ

*thou* (art) *Lord*. Some, as the authors of the common English version, read *אֲדֹנִי my Lord*.—טוֹבָה constr. of טוֹבָה with pron. suff. הִי (p. 242).—טוֹבָתִי בְּלֹא עֲלֶיךָ *my happiness (is) naught besides thee*, i. e. I have no happiness but in thee.

3. לְקַדוֹשִׁים *as to the saints*, m. plur. of the adj. קָדוֹשׁ with prep. לְ which takes ( ) by § 670. 2; for the omission of Daghesh lene in ד after Sh'wa quiescent, see יְבֻלְבְּנִים Ex. 1:14.—אֲשֶׁר בָּאָרֶץ הַמָּה *which in the earth they (are)*, i. e. who are in the earth.—אֲדִירֵי plur. constr. of the adj. אֲדִיר; supply הָאָרֶץ from the preceding clause, thus אֲדִירֵי הָאָרֶץ *the excellent of the earth*.—הַפְּצִי see הִפְצִי 1:2.—בָּם prep. בְּ with suff. 3 pers. m. plur. (p. 269).—The entire verse may be thus rendered: "As to the saints that are in the earth, and (as to) the excellent ones of (the earth), in them is all my delight;" i. e. I delight only in the holy and excellent men that dwell in the earth.

4. יִרְבּוּ fut. Kal of the לָהּ verb רָבָה.—עֲצוּתָם plur. constr. Dec. II. b. of the fem. noun עֲצָבָה with pron. suff. הֶם (see כְּבִלְתָּם Ex. 1:11.).—מִמָּהָרָו for מִמָּהָרָו on account of the accompanying disjunctive accent Mar'cha with Mahpach (§§ 52., 107. 2.).—אֲחֵר מִמָּהָרָו *who hasten after another* (God), compare Ex. 20:3.—נִכְכָּה fut. Hiph. of the כָּכָה verb פָּנָה.—נִסְפִּיהֶם plur. constr. of נִסְפָּה with pron. suff. הֶם (§ 590. 1.).—אֲשֶׁא fut. Kal of the פָּנָה and לָהּ verb נָשָׂא (p. 190).—שְׂמֹתָם comp. of שְׂמֹת plur. constr. of שֵׁם (see the word Ex. 1:1.) and pron. suff. הֶם (see כְּבִלְתָּם Ex. 1:11.).—שְׂפָתֵי for שְׂפָתַי (§ 107. 1.) constr. of שְׂפָתַי dual of שְׂפָה with suff. 1 pers. sing. (§ 590. 2.).

5. מִנָּתָה (*m'nāth*) fem. noun ending in תָּה (see § 494. I. 2.).—הֶלְקִי the Segholate הֶלֶק with pron. suff. הִי (§ 591.).—מִנָּת הֶלְקִי (*my part, my portion*; two nouns of like meaning in apposition, employed for the sake of emphasis; the pronoun which applies to both is affixed only to the latter. Some, however, consider מִנָּת as in the construct, when the phrase must be rendered, *the portion of my allotment*, i. e. my allotted portion (see כִּלְי מִלְחָמָתוֹ Deut. 1:41.).—תוֹמִיָּה act. part. Kal for תוֹמֵה (§ 233.).—תוֹמִיךָ גּוֹרְלִי *thou (art) the supporter of my lot*.

6. הַבְּלִים plur. of the Segholate הֶבֶל Dec. I. d., Class III.—בְּעֵינַיִם m. plur. of the adj. נֵעִים Dec. II. d., Class II., with def. art. and prep. בְּ (§ 670. 1.).—נִחְלָה fem. noun, i. q. נִחְלָה (see מִנָּת v. 5.).—אֶת־נִחְלָתִי *truly the inheritance is pleasant to me*.

7. אֶבְרָהָה fut. Pi'hel יִעֲבְרֵנִי pret. Kal with suff. 1 pers. sing. (p. 197.).—לִילֹת plur. of לַיְלָה, the same contraction taking place in the plural as in the singular construct (see § 569. d. note).—יִסְרֹנִי pret. Pi'hel with suff. 1 pers. sing.—כְּלִיֹּתֵי constr. of the fem. plur. noun בְּלִיָּה Dec. III. a. with suff. 1 pers. sing.

8. שְׁפִיחִי pret. Pi'hel of שָׁחַ (§ 449).—לְפָנַי *to the front of me, before me*, see פָּנָיו Gen. 2:18.—תָּמִיד continually, a noun employed adverbially (see § 663. 1.).—מִיְמִינִי *at my right hand*, constr. of יָמִינִי Dec. II. *d.* with pron. suff. יָ and prep. מִ in the ( ) of which the initial י of the noun rests (§ 97. 2. *a.*)—אָמַרְתָּ fut. Niph. of the עָא verb מָאָר.

9. לְבִי the noun לֵב with asyllabic pron. suff. יָ (see לָבוֹ Gen. 6:5.).—וַיִּגַּל fut. Kal of גָּל with ו conv. (§ 401).—כְּבוֹדִי *my glory*, i. e. my soul, constr. of כְּבוֹד Dec. II. *d.* with pron. suff. יָ.—לִכְטָה the Segholate בָּטָה (§ 501. 3.) with prep. לִ which takes the vowel ( ) by § 671.

10. לְשָׂאוֹל the prep. לִ takes ( ) by § 670. 2.—הִסְדִּידֶךָ constr. of הִסִּיד Dec. II. *d.* with pron. suff. כָּ.—לְרֹאזָה inf. constr. Kal of the לָהּ verb רָאָה with prep. לִ.—שָׁחָה the Segholate שָׁחָה (§ 501. 3.) with the first ( ) lengthened into ( ) by the pause-accent (§ 107. 1.).

11. תוֹדִיעֲנִי fut. Hiph. of the פִּי verb יָדַע with suff. 1 pers. sing.—שְׂמַחוֹת plur. of שִׂמְחָה Dec. IV. *b.*, Class III.—אֶת פְּנִיךָ *with thy face*, i. e. in thy presence.—נְעִמּוֹת for נְעִימּוֹת fem. plur. of נְעִים, see נְעִימִים v. 6.—בִּימִינֶךָ constr. of יָמִינִי with pron. suff. כָּ and prep. בִּ whose ( ) is changed into ( ) (§ 670. 2.), in which the following י then rests (see מִיְמִינִי v. 8.).

# No. XXXII. Ps. 22:1—32.

1. לְמַנְצָה part. Pi'hel of the לֵא gutt. verb נָצַח with prep. לִ and def. art. (§ 670. 1.); Daghesh is not inserted in מ, on account of the accompanying Sh'wa (§ 33. 1.).—אֵילָה constr. of אֵילָה (§ 573. *c.* note).—אֵילַת the *hind of the dawn*, probably the first words of some previous composition to the melody of which the present psalm was to be sung.—מְזִמּוֹר a derivative noun formed from the root זָמַר by prefixing מ (§ 509. 3.).

2. לָמָּה *wherefore*, see לָמָּה 2:1.; as מ is here without Daghesh, the accent, which is not needed to complete the first syllable, is placed on the second by § 55. 4.—עֲזַבְתָּנִי pret. Kal פִּי gutt. with suff. 1 pers. sing. (p. 197).—מִשְׁוֹעָתִי constr. of the fem. noun שְׁוֹעָה with pron. suff. יָ (p. 242) and prep. מִ (see מִיְמִינִי 16:8.).—דְּבָרִי constr. of דְּבָרִים Dec. III. *a.* plur. of דָּבָר.—שְׁאֲגָתִי constr. of שְׁאֲגָה Dec. IV. *e.* with pron. suff. יָ (p. 242).—רְחוֹק מִשְׁוֹעָתִי דְּבָרִי שְׁאֲגָתִי (*why are the words of my groaning far from my help?* i. e. *why are my complaints far from obtaining me aid?* The particle לָמָּה refers to the second clause of the verse as well as to the first.



3. אֱלֹהֵי *my God*, constr. of the plur. majest. אֱלֹהִים with suff. 1 pers. sing. (par. p. 242).—וּלְלֵילָה וּלְאַדְרֹמִיָּה לִי—*and by night (I pray), and have no silence*, i. e. even at night I am not silent, do not cease praying. The word אֲדֹמִיָּה, however, may be considered as here employed by metonymy to indicate *listening*, of which *silence* is the effect; and this is favoured by the parallelism, as the entire verse would then read, “My God, I cry (to thee) by day, and thou answerest not; by night also, and am not hearkened to.”

4. יוֹשֵׁב *sitting enthroned, reigning*, act. part. Kal.—תְּהַלֵּלוֹת plur. of the fem. noun תְּהִלָּה formed from the עֵע root הָלַל by prefixing ת (§ 530).—יֹשֵׁב תְּהַלֵּלוֹת יִשְׂרָאֵל *reigning over the praises of Israel*, i. e. he to whom the praises of Israel ascend.

5. אֲבִיחֵרֹךְ plur. of the anom. noun אָב with suff. 1 pers. plur. (p. 245).—תִּפְסֹטְמוּ fut. Pi'el with poet. suff. מִן, which causes the rejection of the vowel of the second radical (§ 476).

6. בּוֹשָׁה pret. Niph. for נִמְלָטָה (§ 107. 2.).—בּוֹשָׁה pret. Kal of בּוֹשָׁה (§ 384).

7. הוֹלֵלָה a fem. participial noun (§ 503. 2.) with the char. term. הֵת instead of הָ because the last radical is a guttural (see § 501. 3.).—בּוֹזֵרִי constr. of בּוֹזֵר Dec. II. *d. pass. part. Kal* of the בּוֹזֵה verb לָהּ.

8. רָאִי plur. constr. of רָאָה act. part. Kal of רָאָה with suff. 1 pers. sing.—יִפְטִירוּ בִּשְׂפָה *they gape with the lip*.—יִנְעִיעוּ fut. Hiph. of the עִי verb נָעַע.

9. גֹּל this is generally regarded as the inf. Kal of גָּלַל employed instead of a finite verb, thus *rolling*, for רֹגֵל *he who rolls*, or else with an ellipsis of the future for רֹגֵל גֹּל (see אָכַל תֹּאכֵל Gen. 2:16.); it may however be considered as a future with the personal preformative omitted, for רֹגֵל, like יִרְמֹה for רִמָּה (see § 404): thus גֹּל אֱלֹהֵי יִפְלֹטֵהוּ *whoso rolls (his care) upon the Lord, he will deliver him*.—יִצִּילֵהוּ fut. Hiph. of the פָּל verb נָצַל with suff. 3 pers. m. sing.—בּוֹ to avoid the concurrence of two accents, that of the first word is shifted back to the penult (§ 60).

10. גָּחִי comp. of גָּח act. part. Kal of the עִי verb גָּחַ (see לָצֵים 1:1.) and pron. suff. יָ.—כִּי אָתָּה גָּחִי *for thou (wert) drawing me forth*, i. e. for thou drewest me forth.—מִבְּטֵן מִבְּטֵן (§ 107. 1.).—מִבְּטֵחִי—part. Hiph. with suff. 1 pers. sing.—שָׁרִי constr. of שָׁרִים dual of שָׁר.—אֲמִי the anom. noun אָם with pron. suff. יָ (p. 245).

11. מִרְחָם for מִרְחָם (§ 107. 1.), the prep. מִ takes ( .. ) by § 672.—אֲלִי the accent is shifted to the penult by § 60.

13. סְבָבוֹנִי pret. Kal with suff. 1 pers. sing.—פָּרִים *bulls*, employed figuratively for *enemies*, plur. of פָּר, like פָּרִים plur. of פָּר (§ 575. 2. note).

—בשן *strong* (bulls) of *Bashan*, a country famous for its breed of cattle.—בְּתִירוֹנִי pret. Pi'el with pron. suff. נִי.

14. פָּצָה pret. Kal of the לָהּ verb פָּצַח.—פִּיהֶם constr. of פִּה with pron. suff. הֶם (p. 246).—אֲרִיָּה for פֶּאֲרִיָּה *like a lion*, see וְהֵאבִדוּ דָרֶךְ 2 : 12.

15. עֲצָמוֹתֵי constr. of עֲצָמוֹת Dec. III. *a*. plur. of עֶצֶם with suff. 1 pers. sing.—לִבִּי see the word 16 : 9.—נָמַס pret. Niph. of the עָ verb מָסַס, for נָמַס (§ 409).—מַעֲרֵי plur. constr. of מַעַה with suff. 1 pers. sing.

16. מִדְּבָק part. Hoph. of דָּבַק, with *u* under the preformative instead of the more usual *o* (see § 195).—מִלְקוֹתֵי constr. of the dual מִלְקוֹתִים with suff. 1 pers. sing.—תִּשְׁפָּתִי fut. Kal with suff. 1 pers. sing.

17. עֲדָה plur. of the Segholate עָדָה.—עָדָה constr. of עָדָה Dec. IV. *d*.—מַרְעִים plur. of מָרַע for מָרַע (§ 85. 3.) part. Hiph. of the עָ verb מָרַע.—נִקְתָּ pret. Hiph. of the פָּנָה verb נָקַח.—בְּאֲרִי commonly considered as an anomalous act. part. Kal of the עָ verb בָּרַח, for בָּרִים (see § 552).

18. יִבִּטֵּהּ fut. Hiph. of the פָּנָה verb נָבַט.—יִרְאֶה fut. Kal of רָאָה.

19. בְּגָדֵי plur. of the Segholate בָּגַד with suff. 1 pers. sing. (§ 590. 2.).—נָפַל fut. Hiph. of נָפַל.

20. אֵילֹהִי a fem. abstract noun formed by affixing the char. term. יָהּ (§ 494. I. 2.) with pron. suff. הִי.—לְעֹזְרֵתִי constr. of עֹזְרָה with pron. suff. הִי (p. 242) and prep. לְ.—הוֹשָׁה imp. Kal of הָ with parag. (§ 207. 1.).

21. הִצִּילָהּ imp. Hiph. of נָצַל with parag. —מִהֶרֶב the prep. מִ takes ( ) by § 672.—יְחִידָתִי *my only one, my darling*, i. e. my soul, my life, constr. of יְחִידָהּ with pron. suff. הִי.

22. הוֹשִׁיעֵנִי imp. Hiph. of the פִּי verb יָשַׁע with suff. 1 pers. sing.—וּמִקְרָנֵי dual constr. of the Segholate קָרָן with prep. מִ and ו conj. which takes *u* by § 684. 3. *a*.—רַמִּים for רִאמִּים (§ 77. 3.) plur. of רֶאֶם.—עֲנִיתִנִּי pret. Kal of the פָּ gutt. and לָהּ verb עָנָה with suff. 1 pers. sing.—וּמִקְרָנֵי רַמִּים *from the horns of wild bulls answer* (i. e. deliver) *me*; the preterite, being connected by ו conjunctive (here prefixed to a noun as the first word of the sentence) to an imperative, has also the force of one (§ 219).

23. שִׁמְךָ the noun שֵׁם with pron. suff. הָ (§ 590. 2.).—אֶהְיֶה plur. of אָה with pron. suff. הִי (p. 245).—בְּתוֹךְ see the word Gen. 1 : 6.—אֶהְלֵלָה (*a'hā-pléc-cā*, § 19. 3.) fut. Pi'el with pron. suff. הָ containing Daghesch forte (§ 484. 2.); the medial radical rejects its Daghesch as unnecessary (§ 33. 2.).

24. יִרְאֵי constr. of יִרְאִים Dec. III. *a*. plur. of the adjectival noun יָרָא (§ 501. 2.).—הִלְלוּהוּ imp. Pi'el with pron. suff. הוּ; Daghesch is omitted as in אֶהְלֵלָה v. 23.—כְּבֹדוֹ *glorify him*, agreeing in the plural

with the collective זָרַע (see יִירָדוּ Gen. 1:26).—וָגֵר imp. Kal עוֹ.—וּגְרוֹ מִמֶּנּוּ prep. מִן with suff. 3 pers. m. sing. (p. 269).—*and fear him*; the verb וָגֵר when employed in this sense is construed either with מִן, as in the present instance, or with מִפְּנֵי of the person or thing feared, see וִיקָצוּ מִפְּנֵי וָגֵר Ex. 1:12.

25. שָׁעָץ pret. Pi'el with ( \_ ) under the second radical instead of ( \_ ) (§ 238).—עֲנוּת a fem. abstract noun from the לָהּ root עָנָה (§ 532).—עָנִי an adjectival noun from the same root (§ 533).—בִּשְׁוֹעוֹ in *his crying for help*, i. e. when he cries for help, inf. Pi'el with pron. suff. ו and prep. בּ.—שָׁמַע pret. Kal for שָׁמַע (§ 23), a neuter verb (§ 133).

26. מֵאֲתָךְ of *thee*, see מֵאֲתָךְ Gen. 8:8.—תִּהְיֶה constr. of תִּהְיֶה with suff. 1 pers. sing.—נָדָר plur. of the Segholate noun נָדָר with suff. 1 pers. sing. (§ 590. 2).—יִרְאוּ plur. of יָרָא with suff. 3 pers. m. sing.—מֵאֲתָךְ from *THEE . . . those who fear HIM*; the sudden change from the second to the third person and *vice versâ*, termed *enallage personarum*, is of frequent occurrence in Hebrew poetry.

27. יֹאכְלוּ fut. Kal פָּא (§ 272).—עֲנִיִּם plur. of עָנָה Dec. III. a., Class II.—יִשְׁבְּעוּ for יִשְׁבְּעוּ by § 107. 2.—דֹּרְשֵׁי *his seekers*, m. plur. act. part. Kal with suff. 3 pers. m. sing.—יָחִי fut. apoc. Kal of חָיָה (§ 466).—לְבַבְכֶּם constr. of לָבַב Dec. III. c. with pron. suff. כֶּם; another instance of *enallage personarum*.

28. יִשְׁבּוּ fut. Kal of שָׁב.—אֶפְסִי אֶרֶץ see the words 2:8.—יִשְׁתַּחֲוּוּ fut. Hithp. of שָׁחָה (§ 461).

29. וּמִוֹשֵׁל act. part. Kal with ו conj. which has *u* by § 684. 3. a.

30. דְּשֵׁנִי plur. constr. of the Segholate דֶּשֶׁן.—דְּשֵׁנִי אֶרֶץ *the fat ones of the earth*, i. e. the rich.—לְפָנָיו to *his face, before him*, constr. of the plur. noun פָּנִים with suff. 3 pers. m. sing. and prep. לְ.—יֹרְדֵי m. plur. constr. act. part. Kal.—יֹרְדֵי עָפָר *those who descend, or are cast down, to the dust*, i. e. the poor, opposed to דְּשֵׁנִי אֶרֶץ.—חַיָּה pret. Pi'el לָהּ.—חַיָּה לֹא חַיָּה *and (who) does not enliven his soul*, i. e. who does not enjoy his existence; supply אֶשֶׁר.

31. יַעֲבֹדֶנּוּ fut. Kal פ gutt. with suff. 3 pers. m. sing. and an intervening *n* epenthetic, for יַעֲבֹדֶנָּה (§ 484. 1).—The entire verse may be thus rendered: "Posterity shall serve him; it shall be recounted of the Lord to generations," i. e. the doings of the Lord shall be related to future generations. The noun דֹּר is here used collectively.

32. יֵבֹאוּ fut. Kal of בָּוא (§ 363).—יֵיבֹדוּ fut. Hiph. of the פָּא verb בָּנָה epenthetic, for יֵבֹדֶנָּה (§ 484. 1).—The entire verse may be thus rendered: "Posterity shall serve him; it shall be recounted of the Lord to generations," i. e. the doings of the Lord shall be related to future generations. The noun דֹּר is here used collectively.

## No. XXXIII. Ps. 40: 1—18.

2. קָוָה קוֹיָתִי inf. abs. and pret. Pi'hel of the לָהּ verb קָוָה (for the pret. see § 449), an emphatic construction, see רָאָה רָאִיתִי Ex. 3: 7. — נִיַּט fut. Kal of the פָּנָה and לָהּ verb נָטָה with וֹ conv. (p. 190). — אֵלִי prep. אֵל with suff. 1 pers. sing. (p. 272).

3. וַיַּעֲלֵנִי see וַיַּעֲלֵהוּ Gen. 22: 13. — נִקְּמָם fut. Hiph. of קָם with וֹ conv. (§ 393). — רָגַלִּים constr. of רָגְלִים dual of רָגַל with suff. 1 pers. sing. — בּוֹנֵן pret. Pi'hel of the עָוָה verb בָּוֵן. — אֲשׁוּרִי for אֲשׁוּרֵי (§ 100. 1. note) plur. constr. of אֲשׁוּרִי with suff. 1 pers. sing.

4. יִתֵּן fut. Kal of the פָּנָה verb יָתַן (§ 317). — פִּי־ my mouth, constr. of פִּה with pron. suff. פִּי, for פִּיִּי (p. 246). — לְאֱלֹהֵינוּ constr. of אֱלֹהִים with suff. 1 pers. plur. and prep. לְ (see וְאֱלֹהֵי Gen. 28: 13.). — יִרְאֶה fut. Kal of רָאָה. — רַבִּים m. plur. of the adj. רַב Class I. 2. — יִירָאוּ for יִירָאוּ (§ 107. 2.) fut. Kal of יָרָא (§ 339). — יִירָאוּ וִירָאוּ these two verbs constitute a paronomasia (see וְהוּא Gen. 1: 2.).

5. אֲשָׁרִי see 1: 1. — שָׁם pret. Kal of שָׁם. — רַבִּים plur. of רָבָה Dec. III. a, Class II. — שָׁטִיר m. plur. constr. act. part. Kal of the עָוָה verb שָׁטַח.

6. רַבּוֹת many things (*multa*) fem. plur. of the adj. רַב employed as a neuter (see שְׁנֵית Gen. 22: 15.). — נִפְלְאוֹתֶיהָ fem. plur. constr. part. Niph. with suff. 2 pers. m. sing. — וּמַחְשְׁבוֹתֶיהָ plur. of מַחְשְׁבָה Class II. 2. with pron. suff. הָ and וֹ conj. which has *u* by § 684. 3. a. — עֲרֶךְ inf. constr. Kal. — אֵין עֲרֶךְ אֵלֶיךָ *there is no estimation to thee*, i. e. thou canst not be estimated. — אֲגִידָה fut. Hiph. of the פָּנָה verb גָּדַד with הָ parag. — מְסַפֵּר inf. Pi'hel with prep. מִ. — עֲצֻמוֹ מִסֶּפֶר *they are mightier* (in number) *than enumeration*, i. e. they are too many to be enumerated; see Deut. 1: 17. — We may render the verse thus: "Many things hast thou done, O Lord my God; thy wondrous works and thy thoughts are (directed) towards us: thou art beyond all estimation. I will declare and talk of (them, i. e. thy works); (but) they are too manifold to be enumerated."

7. אֶזְנֵי (ōz-nā-yīm) dual of אֶזֶן (see § 101. 3. a.). — פָּרִיתִי pret. Kal of the לָהּ verb פָּרָה. — לִי the liquid ל takes Daghesth by § 35. — אֶזְנֵי־כִרִית *thou hast digged out the ears to me*, i. e. thou hast opened my ears, scil. that I may listen.

8. בָּאתִי pret. Kal of בָּא. — בְּמַגְלָה constr. of מַגְלָה with prep. בְּ which takes ( ) by § 670. 2.; the aspirate letter ג remains without Daghesth lene, although the preceding Sh'wa on the reception of the preposition becomes quiescent (see וּבְלִבִּי Ex. 1: 14.).



9. *לַעֲשׂוֹת* inf. constr. Kal of *עָשָׂה* with prep. *לִּ* which takes ( *ִ* ) by § 670. 2.—*מֵעַר* see the word 22 : 15.

10. *שָׁפְתַי* constr. of *שָׁפְתַיִם* dual of *שֶׁפֶה* with suff. 1 pers. sing.

11. *בָּסִיתִי* pret. Pi'hel of *בָּסָה* (§ 449).—*לְבִי* the noun *לֵב* with the asyllabic pron. suff. *ִי* (see *לְבוֹ* Gen. 6 : 5).—*אֲמוֹנָה* constr. of *אֲמוֹנָה* a fem. noun formed after the pass. part. (§ 504. 1.) with pron. suff. *ָהּ* (p. 242).—*תְּשׁוּעָה* a fem. noun formed from the *עוֹ* root *שׁוּעַ* after the inf. constr. by prefixing *ת* (§ 522. 2. b.) with pron. suff. *ָהּ*.—*בְּחִדְתִּי* pret. Pi'hel *ח* gutt. with the ( *ִ* ) of the first radical retained (§ 291).—*חֶסֶדְךָ* the Segholate *חֶסֶד* with pron. suff. *ָךְ* (§ 591).—*אֲמָתְךָ* the fem. noun *אֲמָת* for *אֲמָתָה* (§ 77. 2.) with pron. suff. *ָךְ*, on the reception of which the rejected *נ* is compensated by Dagghesh forte in *ת*, which occasions the change of the preceding ( *ִ* ) into the still shorter vowel ( *ֵ* ); the initial *א* then takes the first compound Sh'wa ( *ֶ* ).

12. *רַחֲמֶיךָ* *thy compassion*, constr. of *רַחֲמִים* an abstract noun used only in the plural (§ 560) with pron. suff. *ָךְ*.—*יִצְרוּנִי* fut. Kal of the *פָּנ* verb *נָצַר* with suff. 1 pers. sing.

13. *אֶפְפֶּה* pret. Kal of the *עַפַּ* verb *אָפַף*, which however is not contracted as is usually the case (see § 404).—*רָעוֹת* *evils*, fem. plur. of the adj. *רָע*, here employed as a neuter (see *רְבוֹת* v. 6).—*עַד אֵין מִסְפָּר* *till without number*, i. e. innumerable.—*הִשְׁיִגוּנִי* pret. Hiph. of the *פָּנ* verb *נָשַׁג* with suff. 1 pers. sing.—*יָכַלְתִּי* pret. Kal of the neuter verb *יָכַל* (§ 133).—*לִרְאוֹת* inf. constr. Kal of *רָאָה* with prep. *לִ* which has ( *ִ* ) by § 670. 2.—*וְלֹא יִכַּלְתִּי לִרְאוֹת* *so that I cannot see*, meaning, their number is so great that they cover my sight. Here *יָכַל* is construed with *לִ*, see *וְלֹא יִכַּלְהוּ וְגו'* Ex. 2 : 3.—*עֲצָמוֹ מִשְׁעָרוֹת רִאשֵׁי* *they are more numerous than the hairs of my head*, see *עֲצָמוֹ מִסְפָּר* v. 6.—*לְבִי* see the word 16 : 9.—*עֲזָבֵנִי* pret. Kal *פָּ* gutt. with suff. 1 pers. sing.

14. *רָצָה* imp. Kal *לָהּ*.—*לְהַצִּילֵנִי* inf. constr. Hiph. of the *פָּנ* verb *נָצַל* with suff. 1 pers. sing. and prep. *לִ*.—*לְעִזְרָתִי הוֹשָׁה* see the words 22 : 20.

15. *יָבוֹשׁוּ* fut. Kal of *בֹּשַׁ* (§ 363).—*מִבְקָשֵׁי* m. plur. constr. part. Pi'hel; *ק* is without Dagghesh by § 33. 2.—*לְסִפּוֹתָהּ* inf. constr. Kal of the *לָהּ* verb *סָפַה* with pron. suff. *ָהּ* and prep. *לִ* which takes the vowel ( *ִ* ) by § 670. 2. The second radical is without Dagghesh lene by § 41.—*יָסֹבֵה* fut. Niph. of the *עוֹ* verb *סָבַג*.—*אֲחֹר־* *rear*, here used adverbially *backwards* (§ 663. 1.).—*חַפְצֵי* plur. constr. of the adjectival noun *חָפֵץ*.—*חַפְצֵי רַעֲתִי* *those desirous of my misfortune*, i. e. those who wish me ill.

16. *יִשְׁמֹוּ* fut. Kal of the *עוֹ* verb *שָׂמַם*.—*בֹּשֶׁתָּם* (*bōsh-tām*) the Segholate noun *בֹּשֶׁת* with pron. suff. *ָם* (§ 591).—*עַל-עֵקֶב בִּשְׁתָּם* *on*

*account of their ignominy.*—הַאֲמִרִים *those who say*, m. plur. act. part. Kal with def. art. used as a relative (§ 635).—הָאָח interjection of triumph (§ 692).

17. יִשִּׁישׁ fut. Kal of the עִשׂ verb שִׁישׁ = שָׁשׁ (p. 162).—אֲהִיבִי m. plur. constr. act. part. Kal עִ gutt.

18. אֲבִיוֹן *needy*, an adjective formed from the לָהּ verb אָבָה *to desire* by affixing the term. וֶן (§ 539).—יִהְיֶה־יָבֵב fut. Kal פֿ gutt., with the *ō* of the second radical shortened into *ō* by the following Makkeph (§ 70).—מִפְּטִי part. Pi'hel with pron. suff. יָ. —אֲתָהּ for אֲתָהּ which see Gen. 3:11.; the irregularity is noticed in the margin.—תִּתְאַחֵר fut. Pi'hel of the עִ and לֵ gutt. verb אָחַר (§§ 292, 306).

#### No. XXXIV. Ps. 42:1—12.

1. מִשְׁכִּיל *didactic* poem, part. Hiph. of שָׁכַל. This designation is extended, as in the present instance, to psalms which are not didactic.

2. כָּאֵל חֶרֶג *as a hind longs*, the masc. אֵל is here employed as a common noun for the feminine, instead of the appropriate אֵילָה (see § 496).—בֶּן-בֶּן *as-so*, see Ex. 1:12.

3. יִרְאֶה Niph. of the פֿ gutt. and לָהּ verb רָאָה *before*, for לִפְנֵי, see וַחֲאָבְרוּ דֶרֶךְ Ps. 2:12.

4. דְּמֵעָתִי *my tears*, the fem. collective noun דְּמָעָה with pron. suff. יָ. —פָּאָמַר inf. constr. Kal פֿ (§ 269) with prep. בֶּ which takes ( ) by § 670. 2.

5. אֵלֶּה *these things*, referring to what follows.—אֶזְכְּרָה fut. Kal with הּ parag.—כִּי נִפְשִׁי עָלַי נִשְׁפָּכָה וְאֶזְכְּרָה *these things I remember, and I could pour out my soul within me, when*, meaning, I could willingly die when I remember when.—בְּסֶךְ with the multitude, for בְּהֶסֶךְ by § 631. 1.—אֶדְרֹם *I proceeded with them*, fut. Hithp. of דָּרָה, for אֶתְדַּרְהָ (§ 151. 3.), with pron. suff. ם in the ablative (§ 472. 2.), which causes the rejection of the final radical (§ 489).

6. הִשְׁתַּחֲוִּיתִי fut. Hithp. of the עִ and עִ gutt. verb שָׁחָה; as the first radical is the sibilant ש, it is transposed with the ת of the characteristic הָה (§ 151. 1.).—תִּהְיֶה־יָבֵב fut. Kal of the פֿ gutt. and לָהּ verb הָמָה.—הוֹחֲלִי for הוֹחֲלִי imp. Hiph. of the פֿ verb יָחַל.—אֶזְכְּרָה fut. Hiph. of the פֿ and לָהּ verb יָדָה with suff. 3 pers. m. sing. and ן epenthetic (p. 189).—פָּנָי *the help of my countenance*, i. e. my deliverer; here פָּנָי, as is sometimes the case, is used to signify *person, self*. Some editions have פָּנָיו *the help of his countenance*, i. e. his deliverance, scil., of me.

7. אֶזְכֹּרְךָ fut. Kal with pron. suff. ךָ (p. 197).—עַל־כֵּן אֶזְכֹּרְךָ *because I remember thee*; עַל־כֵּן אֲשֶׁר *therefore* is here used for עַל־כֵּן אֲשֶׁר *because*.—הַרְמוֹנִים *Hermons*, i. e. the mountains of Hermon.

8. שִׁירֵיךָ לְקוֹל צְנוּרִיךָ *at the sound of thy waterfalls*.—בְּיָדֶיךָ constr. of בְּיָדֵינוּ Dec. I. b. plur. of יָד with pron. suff. ךָ.

9. שִׁירָהּ for שִׁירוֹ (§ 594. 1.), *his song*, i. e. a song of or concerning him.—חַיִּים constr. of חַיִּים with suff. 1 pers. sing.

10. אֶמְרָהּ fut. Kal פֶּאֱ (§ 273) with הָ parag.—סֶלְעִי the Segholate סֶלֶעַ with pron. suff. יִי (§ 591).—אֶלֶּךָ fut. Kal of רָלַךְ.—אֹיֵב *hater*, enemy, act. part. Kal of אָבַּ.

11. בִּרְצָחָ בִּעֲצָמוֹתַי *in breaking my bones*. Here one noun following another in the state of construction takes the preposition בְּ, see חוֹסֵי בּוֹ 2:12.—חֲרָפוֹנַי pret. Pi'hel עֲ gutt. with suff. 1 pers. sing.—צוֹרְרֵי *my persecutors*, m. plur. act. part. Kal with suff. 1 pers. sing.—בְּאִמְרָם *in their saying*, i. e. while they say, inf. Kal with pron. suff. ם and prep. בְּ.

12. מִהַ תִּשְׁתַּחֲוֶהֱתִי וְגו' see v. 6.

#### No. XXXV. Ps. 43:1—5.

1. This psalm is merely a continuation of the preceding, of which it constitutes the third strophe.—שִׁפְטָנִי imp. Kal with suff. 1 pers. sing. (p. 197).—רִיבָהּ imp. Kal of the רִיב verb רִיב with הָ parag. (§ 207. 1.).—אִישׁ מְרִמָּה וְעוֹלָה *a man of deceit and wickedness*, i. e. a deceitful and wicked man (§ 607. 2.).—תִּפְלִיטָנִי fut. Pi'hel with asyllabic pron. suff. יִי (see תִּפְלִיטָמוֹ 22:5.).

2. מְצוֹצִי the noun מְצוֹ formed from the inf. Kal of the עוֹצ root עוֹצ by prefixing מַ (§ 529) with the asyllabic pron. suff. יִי, on the reception of which Daghesh forte is inserted in צ, and the preceding *ō* consequently shortened into *ū* (§ 101. 3. b.).—מַעֲזִי אֱלֹהֵי מַעֲזִי *since thou art the God of my fortress*, i. e. since thou, God, art my protection.—נִבְחַתָּנִי pret. Kal with suff. 1 pers. sing.

3. שִׁלָּה imp. Kal לֹ gutt.—אֶמְתָּךְ see the word 40:11.—יִנְחֶנִּי fut. Hiph. of the נָחַ verb נָחַ with suff. 1 pers. sing.—יִבְרָאֵנִי fut. Hiph. of בָּרָא with suff. 1 pers. sing., on the reception of which the (י) of the preformative is rejected (§ 476).

4. אֶבֹּאָהּ fut. Kal of בָּאָהּ with הָ parag.—מְזֻבָּתָּהּ constr. of מְזֻבָּתָּהּ Dec. II. c.—גִּילִי שְׂמֵחָהּ *the delight of my rejoicing*, i. e. my joyful delight, my great delight; see מִנַּח חֶלְקִי 16:5.—אֶוֹדֶךָ fut. Hiph. of יָדָהּ with pron. suff. ךָ (see אֶוֹדֶנִּי 42:6.).

5. מִהַ תִּשְׁתַּחֲוֶהֱתִי וְגו' see 42:6.

## No. XXXVI. Ps. 45:1—18.

1. שִׁשְׁרִים plur. of שִׁשְׁרָן *lily* (like שִׁשְׁרִים, see § 575. note), here the name of an instrument, probably of the trumpet kind.

2. אָנִי for אָנִי on account of the accompanying disjunctive accent (§ 107. 4.).—אָמַרְתִּי *I (am) saying*, i. e. I say.—מַעֲשִׂי *my work*, i. e. my song, poem (*ποίημα*), plur. of the masc. noun מַעֲשֶׂה with suff. 1 pers. sing.—וְגוֹ מַלְכִּי לְשׁוֹנִי עַתָּה וְגוֹ *let my song be (directed) to the king, let my tongue be the pen, &c.*

3. יָפִיפִיָּהּ (*yōph-yā-phī-thā*) *thou art very beautiful*, pret. of the quadriliteral verb יָפַף, an intensitive form of the לָהּ verb יָפָה (§ 470).—רַחֲמֵי אֲדָמָה יָפִיפִיָּהּ *thou art far more beautiful than the children of men*, see אֲדָמָה יָקָשָׁה אֲשֶׁר יִדְבַּר דֵּוֹתָם Deut. 1:17.—הִוְצַקְתִּי pret. Hoph. of the פִּי verb הִצַּק.—שִׁפְתֹתַיִךְ *thy lips*, plur. constr. of שָׁפָה employed instead of the dual (§ 564. 2.) with pron. suff. הָ; the first ת, although preceded by Sh'wa quiescent, is without Daghesth lene, see בְּגִבּוֹרֶתָךְ Deut. 3:24.—בִּרְכֶּךָ pret. Pi'hel עֲ gutt. with pron. suff. הָ, see the word Deut. 2:7.

4. הִגֹּרִי imp. Kal הִגֵּר gutt.—חֲרָבָהּ the Segholate חָרַב with pron. suff. הָ (§ 591).—הִדְרָךְ constr. of הִדָּר Dec. III. a. with suff. 2 pers. m. sing. in pause (§ 593).

5. צִלָּהּ imp. Kal לֵ gutt.—רָכַב imp. Kal of the intransitive verb רָכַב (see §§ 228, 232).—וְהִדְרָךְ צִלָּהּ רָכַב עַל-דִּבְרֵי-אֱמֶת וְגוֹ *and (in) thy majesty prosper, ride upon the words of truth, &c.* i. e. in thy majesty ride on prosperously accompanied by the words of truth; or with the common version we may render, *ride on because of truth, &c.*—תִּירָה fut. Hiph. of יָרָה with pron. suff. הָ (see אִוִּידֶךָ 43:4.); the verb agrees in the feminine with רִמְיָן, which is common by § 495. 2.—נִוְרָאוֹת *terrible things*, fem. plur. part. Niph. of נִירָא (see רִבּוּתָהּ 40:6.).

6. הִצִּיךְ plur. constr. of הִצִּץ from הִצַּץ (see § 575. 1. note) with pron. suff. הָ.—שִׁנּוּיָם *sharpened, sharp*, m. plur. pass. part. Kal.—יִפְלֶה fut. Kal of the פָּל verb נָפַל, for יִפְלֶה, since by § 107. 2. the accompanying pause-accent should cause the restoration of the original vowel of the second radical, as is noted in the margin.—אֹיְבֵי plur. constr. of אוֹיֵב, which see 42:10.—בִּלְבַּב אֹיְבֵי הַמֶּלֶךְ *(they strike) in the heart of the enemies of the king.*

7. בְּסֶטֶךָ the noun בְּסֶטַח formed like the pret. Pi'hel (§ 506) with pron. suff. הָ, on the reception of which the second vowel is rejected, and the Daghesth forte in ס omitted as unnecessary (§ 33. 1.).—עֶדֶךָ the noun עֶד *eternity* with ו conj. which takes ( ) by § 684. 3. b.; the ( ) of ע is lengthened into ( ) by § 107. 1., and this, in order to render more distinct



the enunciation of the guttural, is further changed into ( ) (see § 101. 1. b.).—*שבט מישור* *a righteous sceptre* (§ 607. 2.).—*מְלִכְוִתָּךְ* the aspirate כ is without Dagghesh by § 43.

8. *מִשְׁחָךְ* the initial dental receives Dagghesh forte by § 35.—*מִשְׁחָךְ* pret. Kal ל gutt. with suff. 2 pers. m. sing. (p. 197).—*בְּשֶׁמֶן* for *שֶׁמֶן* with oil, like *דֶּרֶךְ* for *מִדְּרָךְ* 2:12.—*שִׂשׂוֹן* a derivative noun formed from the preterite of the *עו* verb *שׂוּשׂ* by affixing the term. וָךְ (§ 520. 2.).—*שִׂשׂוֹן* oil of gladness, the oil used in anointing the guests at a feast.—*מִמְחַבְרֵיךָ* from i. e. more than thy companions (see *והדבר אשר* Deut. 1:17.), plur. of *חֵבֶר* with pron. suff. כָּ (§ 590. 2.) and prep. מ which has ( ) by § 672.

9. *בְּגִדֹתֶיךָ* plur. constr. of the Segholate *בִּגְדָא* (§ 582. a.) with pron. suff. כָּ; the aspirate ד is without Dagghesh lene by § 41.—*מִנִּים* for *מִנִּים* (§ 552), plur. of the noun *מִן* from *מָנָן* (§ 575. 1. note.), strings, i. e. stringed instruments, taken by metonymy for music in general.—The latter clause of the verse may be rendered, "In palaces of ivory, music gladdens thee." The preposition *מִן* has here as often elsewhere the force of the English *on*, *at*, and hence *in*.

10. *בִּיקְרוֹתֶיךָ* for *בִּיקְרוֹתֶיךָ*, the Dagghesh in ק being noticed as an irregularity in the margin, comp. of *יְקָרוֹת* constr. of *יְקָרוֹת* Dec. III. a. f. plur. of the adj. *יָקָר* and pron. suff. כָּ, with prep. ב which takes ( ) by § 670. 2.—*בִּיקְרוֹתֶיךָ* *מלכים בנות* daughters of kings (are) among thy favourites.—*נִצַּב* pret. Niph. of the פָּנָה verb *נִצַּב* see *בִּימִינְךָ* 16:11.

11. *רָאִי* imp. Kal of *רָאָה*.—*הִשִּׁי* imp. Hiph. of the פָּנָה and לָהּ verb *נָטָה* (see p. 190).—*אֲזִנָּה* the Segholate *אִזָּן* with suff. 2 pers. f. sing. (§ 591).

12. *יִפְיָךְ* fut. apoc. Hithp. of the לָהּ verb *אָפַה* (§ 461).—*יִפְיָךְ* (*yōph-yéch*) the noun *יָפִי* with the asyllabic pron. suff. כָּ, on the reception of which the ( ) of the second letter is rejected, and consequently the compound Sh'wa of the first is changed into its corresponding short vowel (§ 104. 4. d.).—*אֲדַרְכִּי* constr. of the plur. excell. *אֲדַרְכִּי* (§ 553) with suff. 2 pers. f. sing. (p. 242).—*הִשְׁתַּחֲוִי* imp. Hithp. of the לָהּ verb *שָׁחָה* (§ 461).

13. *בת-צֹר* daughter i. e. city of Tyre (see § 494. II. 1. b.), here taken for the inhabitants, and hence construed with a plural verb.—*יִתְלֹךְ* fut. Pīhel of *תָּלַךְ*.—*יִתְלֹךְ* *פְּנִיךָ* they shall flatter thee; *פְּנִיךָ* is here taken for person, self, as in 42:6.—*עֲשִׂירֵי עָם* the rich (per excellentiam) of the people, i. e. the richest of the people.—The entire verse may be thus rendered: "And the citizens of Tyre, the richest among the people, shall make their court to thee with presents."

14. פְּנִימָה—פָּבוֹר (§ 100. 1. note) fem. of the adj. פָּבוֹר *at the front*, scil. on entering a room, i. e. *within*, comp. of the noun פָּנִים and הַ local.

15. לְרִקְמָוָה in *parti-coloured garments*, plur. of רִקְמָה Dec. IV. *b.*, Class III. with prep. לְ which takes ( ) by § 670. 2.—תִּבְלֵל fut. Hoph. of the פִּי verb רָבַל.—אַחֲרֶיהָ (following) *after her*, the prep. אַחֲרֵי with suff. 3 pers. f. sing. (p. 272).—מוֹבְאוֹת f. plur. part. Hoph. of the עָל verb בּוֹא.

16. תִּבְלֵלֶנָּה fut. Hoph. of רָבַל.—בְּשִׂמְחוֹת plur. of שִׂמְחָה with prep. בְּ, see לְרִקְמָוָה in the verse preceding.—תִּבְאִינָה fut. Kal of בּוֹא (§ 363).

17. תִּשְׁיָתְמוּ fut. Kal of the עָל verb שִׁית with the poetic pron. suff. מוֹ, which causes the rejection of the first vowel (§ 104. 1.).

18. אֲזַבְרֶיהָ fut. Hiph. with הַ parag.—יִהְיוּדוּךָ fut. Hiph. of the פִּי verb יָדָה with the preformative הַ retained (see § 245 and p. 189).—וְעַד see the word v. 7.

#### No. XXXVII. Ps. 72 : 1—19.

1. תֵּן imp. Kal of נָתַן (§ 318).—בְּךָ constr. of בֵּן followed by Makkeph (§ 569. a. note).

2. יָרִיךְ fut. Kal of עָל.—עֲנִיִּים constr. of עֲנִיִּים Dec. I. *a.* plur. of עָנִי.

3. יִשָּׂא fut. Kal of the פִּי verb נָשָׂא; שׁ is without Daghesth by § 33. 2.—The verse by supplying the ellipsis may be rendered thus: "The mountains shall rise (in) peace to the people, and the hills (shall rise) in justice;" i. e. the mountains and hills of the land shall be surrounded by peace and justice: for a similarly constructed sentence see Ex. 6 : 3.

4. יוֹשִׁיעַ fut. Hiph. of the פִּי and לְ gutt. verb יָשַׁע.—יִרְבֶּה fut. Pi'hel with וְ conj., which takes ( ) by § 684. 2.

5. יִירָאוּךָ *they (the people) shall fear thee*, fut. Kal of יָרָא (§ 339) with pron. suff. כָּ.—עִם שֶׁמֶשׁ *with the sun*, meaning, while the sun endures.—דּוֹר לִפְנֵי יָרֵחַ *before the moon*, i. e. while the moon shines.—דּוֹר דּוֹרִים *a generation of generations*, i. e. through a long succession of ages, for ever.

6. יָרִיךְ fut. Kal of the פִּי verb יָרָא.—כְּרִבִּיבִים the prep. כֶּ takes ( ) by § 670. 2.; the first ב, although preceded by Sh'wa quiescent, remains without Daghesth by § 43 (see בְּלִבִּים Ex. 1 : 14.).—זֶרֶף a quadrilateral noun from the root זָרַף (§ 543).—כְּרִבִּיבִים זֶרֶף אֶרֶץ *like showers, heavenly showers, (on) the earth*.

7. עַד בְּלִי יָרֵחַ *until (there is) not a moon*, i. e. until the moon ceases to be.

8. *יָרַד* fut. apoc. Kal of *יָרַד* (§ 442), employed indicatively like the rest of the verbs in this psalm.—*וּמִן־הַיָּרְדֵּן* and from the river (Euphrates).

9. *צִיִּים* plur. of *צִי* inhabitant of the desert, formed from the noun *צִי* desert by affixing the term. *בֵּרִי* (§ 515. 2).—*אֵיבָיו* plur. constr. of *אֵיבֵיב* (which see 42: 10.) with suff. 3 pers. m. sing.—*יִלְחָכוּ* fut. Pi'hel ע gutt. (§ 292).

10. *מְלִכִּי* see the word 2: 2.—*יִשְׁרִיבוּ* fut. Hiph. of the *שָׁרַב* verb עו' *אֶשְׁכֵּר* a noun formed by prefixing א (§ 511).

11. *יִשְׁתַּחֲוִי* fut. Hithp. of *שָׁחָה* (§ 461).—*יַעֲבֹדוּהוּ* fut. Kal פ gutt. with pron. suff. *הוּא*.

12. *יִצִּיל* fut. Hiph. of the *נָצַל* verb פל' *מִשְׁעָע* crying for help, part. Pi'hel ל gutt.—*וְאֵין עֹזֵר לּוֹ* and there is no helper to him, i. e. who has no helper.

13. *יָחַס* fut. Kal of the *חָסַע* verb עו' (§ 363).—*יִוָּשִׁיעַ* see the word v. 4.

14. *מִחוּץ* the noun *חוּץ* oppression from the *עָץ* root *חָבַק* (§ 525) with prep. *מִ*.—*וּמִמָּחֶסֶת* the prep. *מִ* takes ( ) by § 672, and *ו* conj. *ו* by § 684. 3. *a*.—*יִקָּרֶה* fut. Kal of *קָרַח* (§ 349).—*דָּמָם* their blood, i. e. their life.

15. *וְיָחִי* comp. of *יָחִי* fut. apoc. Kal of *יָחַיָּה* (§ 466) and *ו* conj. (§ 684. 2).—*יִתֵּן* fut. Kal of *נָתַן* followed by Makkeph (see *יִתֵּן* Gen. 28: 22).—*וְיִתֵּן־לּוֹ* and one shall give him, i. e. there shall be given him. The remaining verbs in this verse are also used impersonally.—*מִזְדָּהֵב* constr. of *זָהָב* Dec. III. *a*. with prep. *מִ*.—*בְּעָדָיו* for him, prep. *בְּעַד* with pron. suff. *וּ* (§ 681).—*כָּל־הַיּוֹמִים* continually, see the phrase Gen. 6: 5.—*יִבְרַכְנָהּ* fut. Pi'hel ע gutt. with *נ* epenthetic and pron. suff. *הִיא* whose *ה* is here retained (see § 484. 1.).

16. *פֶּסֶת* constr. of *פָּסָה* abundance.—*כְּלֵבָנוֹן* for *כְּלֵבָנוֹן* (§ 670. 1.), like Lebanon, i. e. like the trees on Lebanon.—*פָּרִיָּו* see the word 1: 3.—*יִצִּיצוּ* fut. Hiph. of *צָוַץ*.—*בְּעִירָם* (those) of the city, i. e. the citizens; the prep. *מִ* has ( ) by § 672.

17. *נִנֹּךְ* fut. Niph. of the *עו'* verb שמש' *לפני ירח* see v. 5.—*יִתְפָּרְכוּ* see *יִתְפָּרְכוּ* Gen. 22: 18.—*יִאֲשְׁרֶהוּ* fut. Pi'hel with pron. suff. *הוּא*, for *יִאֲשְׁרֶהוּ* (§ 485).

18. *נִפְלְאוֹת* wonders, fem. plur. part. Niph. employed as a neuter.—*לְבַדּוֹ* alone, only, see the word Gen. 2: 18.

19. *שֵׁם כְּבוֹדּוֹ* the name of his glory, i. e. his glorious name, see *כְּלִי* *וּמִלְאָה* *כְּבוֹדּוֹ* *אֶת־כָּל־הָאָרֶץ* and there shall be filled with his glory, to wit, the whole earth: here the illustrative particle *אֶת* is used to point out the subject of a passive verb (§ 676); the verb *יִמְלֵא* (for the construction of which see *וּמִלְאָה* *הָאָרֶץ* *חֵמָּס* Gen. 6: 11.) agrees in the masculine with *אָרֶץ*, which, although usually construed as a feminine, is common (§ 495. 2.).

## No. XXXVIII. Ps. 110:1—7.

1. נָאֻם יְהוָה see the expression Gen. 22:16.—שָׁב imp. Kal of the verb שָׁב פִּי see לִימִינִי 16:11.—אָשִׁיר fut. Kal of the verb אָשִׁיר.—שִׁית comp. of אָשִׁיר (which see 45:6.) and pron. suff. ךָּ.—רִגְלֶיךָ constr. of רַגְלִים dual of רֶגֶל with pron. suff. ךָּ.

2. עֶז the noun עֶז from the עָז root עָזָה (§ 525) with the pron. suff. ךָּ, on the addition of which the third radical is compensated by Daghes forte in the second, and the preceding *ō* shortened into *ū* (§ 101. 3. b.).—לָהּ imp. Kal.

3. חֵילֶךָ constr. of חֵיל (§ 569. d. note) with suff. 2 pers. m. sing. in pause (§ 593).—הֲדָרִי Dec. III. a. plur. constr. of הֲדָר.—מִרְחֹם מִשְׁחָר from *in holy ornaments* (§ 607. 2.), i. e. in festival attire.—יְלֻדֶיךָ for יְלֻדֶיךָ (i. e. at the earliest dawn.—יְלֻדֶיךָ for יְלֻדֶיךָ (§ 100. 1. note), the fem. noun יְלֻדָה (§ 494. I. 2.) with suff. 2 pers. m. sing. in pause (§ 593); ךָּ is without Daghes lene by § 43.—This verse may be rendered, “Thy people (bring) presents on the day of thy power in festival attire at early dawn; thy youth (is) to thee as the dew.” The term *dew*, a common figure used to denote *blessing*, is here happily introduced in continuation of the idea contained in the expression מִרְחֹם מִשְׁחָר. The word נְדָבָה signifies also *willingness, voluntariness*: hence the plural נְדָבוֹת, considered as an abstract noun employed for a concrete (see תְּהוֹ וְבָהוֹ Gen. 1:2.), may be rendered *willing ones*, scil. to serve in the army, *volunteers*; and the phrase עַמְּךָ נְדָבוֹת, *thy people volunteer*.

4. דְּבָרֶיךָ constr. of דְּבָרָה with ךָּ parag. (§ 82. 4.); or it may be taken as the construct with suff. 1 pers. sing., when the entire clause would read, “By my command (thou art) my righteous king.”

6. יָרִיךְ fut. Kal of עָרָה.—גִּוִּיִּם plur. of גִּוִּי, for גִּוִּיִּים (§ 550), with def. art. and prep. בְּ (§ 670. 1.).—גִּוִּיֹת plur. of the fem. noun גִּוִּיָה from the root גָּוָה (§ 533).—מִלֵּא גִוִּיֹת *he will fill with corpses*, scil. the battle-field. The first clause of this verse may be rendered, “He shall punish the nations, so that the battle-field will be filled with corpses.”

7. יָרִים fut. Hiph. of the עָרָה verb.—רָאשׁ *therefore he raises (his) head*, i. e. by that means he is strengthened.



## ISAIAH.

## No. XXXIX. Is. 1:1—31.

1. תָּזוֹן constr. of תָּזוֹן Dec. III. *d.* from the לָהּ root תָּזַח (§ 539).—וַיִּרְשָׁלָם the prefixed ו conj. takes ( ) in which י rests by § 684. 2.—בִּימֵי comp. of יָמָי constr. of יָמִים plur. of יוֹם (§ 575. 1. note) and prep. ב whose ( ) like that of ו conj. in the word preceding is changed into ( ).—מִלְכֵי see the word Ps. 2:2.

2. וְיִמְמְתֵי give ear, listen, imp. Hiph. פ gutt. (see § 148. 3.).—עו pret. Pi'hel.

3. קָנָה act. part. Kal of קָנָה with pron. suff. הוּ, which causes the rejection of the third radical (§ 489).—אָבוֹם constr., the first vowel remaining unchanged on account of the weakness of א (§ 570. *d.* note).—בְּעָלֶי- his master, the word בָּעַל, being here used indefinitely, is placed in the plural, in like manner as אִישׁ when used to signify *any-one* is frequently construed with a plural verb.—הִתְבּוֹנֵן pret. Hithp. of the עִי verb בִּין; the final vowel is ( ) instead of ( ), as is sometimes the case with perfect verbs (see § 250), and this is lengthened by the pause-accent into ( ) (§ 107. 1.).

4. הוּי an interjection (§ 692).—פָּבַד constr. of פָּבַד (§ 571. *b.* note).—כָּבַד עוֹן *burdened with sin*, see זָבַח חֶלֶב Ex. 3:8.—מְרַעִים *m. plur. part. Hiph. of the רָעַע verb עָע*.—נָאצָּו pret. Pi'hel ע gutt. with the ( ) of the first radical retained (§ 291).—נָזְרוּ for נָזִירוּ pret. Niph. of נָזַר.

5. עַל-מָה *because of what? wherefore?* here מָה takes ( ) (see § 640. 1. *c.*).—תִּכְבֹּר fut. Hoph. of the פָּל and לָהּ verb נָכָה (p. 190).—תוֹסִיפוּ fut. Hiph. of the פִּי verb יָכַף.—סָרָה a fem. noun formed from the סָר root סָר (§ 519. 1.).—תוֹסִיפוּ סָרָה (*wherefore add ye to turning aside? i. e. why do ye continue to turn aside, to apostatize?*)—לְחָלִי- (lō-hh°lī), the prep. ל takes Kamets Hhatuph by § 670. 2.—כָּל-רֹאשׁ לְחָלִי- *the whole head (is) in sickness, i. e. is sick.*

6. טָרִיה fem. of the adj. טָרִי *fresh, green*, as a wound, from the לָהּ root טָרָה (§ 533).—זָרָה according to Gesenius pret. Kal of זָר = זָרָה *to press out* (see § 384); others, however, consider it as pret. Pu'hal of זָרָה *to sprinkle, to powder* (see §§ 288., 439. 2.), which latter supposition is somewhat favoured by the form of the following verbs חָבְשׁוּ and רָפְכָה, both of which are in the Pu'hal species.—חָבְשׁוּ for חָבְשׁוּ on account of the accompanying disjunctive accent (§ 107. 2.).—בְּשֶׁמֶן *with oil*, see בִּפְפֹּר Gen. 6:14.—וְלֹא חָבְשׁוּ וְלֹא רָכְכָה בְּשֶׁמֶן *they have not been pressed out, neither have they been bound up, neither has it been*

*softened with oil.* The two first verbs *זָרוּ* and *הִפְשֹׁחַ* respectively agree in the plural with the two nouns *פָּצַע* and *הַבְּרָרָה*, here used collectively; while the last verb *רִפְּכָה* agrees formally in the singular with the noun *מִכָּה* to which it relates.

7. *your country (is) desolation*, i. e. *is desolate*; see *Gen. 1:2*.—*עֲרִיכֶם* constr. of *עָרִים* plur. of *עִיר* (§ 575. 1. note) with pron. suff. *כֶּם*.—*שָׂרִפּוֹת* for *שָׂרִפוֹת* f. plur. pass. part. Kal. —*אֲדַמְתֶּכֶם* constr. of *אֲדָמָה* Dec. IV. *e.* with pron. suff. *כֶּם* (§ 590. 1.). —*לְנִגְדְּכֶם* *in front of you, before you*; see *Gen. 2:18*.—*זָרִים*—*אֲדַמְתֶּכֶם לְנִגְדְּכֶם זָרִים אֹכְלִים*—*זָרוּ* of *זָר* (as to) *your land, before you strangers (are) consuming it*, i. e. strangers enjoy your land in your presence. The word *אֲדַמְתֶּכֶם* is placed absolutely at the head of the sentence for the sake of emphasis (see *Ex. 3:2*).—*וְהַסְנֵה אֵינֶנּוּ אֹכֵל* (*is*) *like an overthrow by strangers*, meaning, it is desolate as though ravaged by enemies (see *Ex. 3:8*).

8. *נִוְתָרָה* pret. Niph. of the *פִּי* verb *יָתַר*.—*בַּת צִיּוֹן* the daughter of *Zion*, i. e. *Jerusalem* (see § 494. II. 1. b.).—*כִּי* takes ( ) by § 670. 2.—*נִצְוָהָ* f. sing. pass. part. Kal.

9. *הִזְחִיר* pret. Hiph. of *יָתַר*.—*כְּמִעֵט* *so small*, i. e. *very small*.—*דָּמָה* pret. Kal of the *לָהּ* verbs *הָיָה* and *דָּמָה*.

11. *לִי* for the Daghesh in *ל* see § 35.—*זִבְחֵיכֶם* constr. of *זִבְחִים* Dec. III. *a.* plur. of *זָבַח* with pron. suff. *כֶּם*.—*יֹאמַר* fut. Kal of *אָמַר* (§ 273).—*מְרִיאִים* m. plur. of the adj. *מְרִיא* of the form of the Aramaic pass. part. (§ 504. 2.).

12. *תֵּבֹא* fut. Kal of *בֹּא*.—*לְרֹאוֹת* *for being seen, to appear*, for *לְהִרְאוֹת* (§ 77. 3.), inf. constr. Niph. of *רָאָה* with prep. *לִי*.—*פְּנִי* for *לְפָנַי* *before me*, the particles, as already observed, being frequently omitted in poetry.—*יִדְכֶם* for *יִדְכֶם* (§ 101. 1. b.), the noun *יָד* with pron. suff. *כֶּם*.—*רָמַס חֲצֵרִי* *the treading of my courts*, i. e. *to tread my courts*.

13. *תִּזְכֶּנּוּ* see the word v. 5.—*הִבִּיא* inf. Hiph. of *בֹּא*.—*מִנְחַת שׁוּא* *a vain oblation*, see § 607. 2.—*אֹכֵל* fut. Kal of *יָכַל* (§ 349).

14. *הִדְשִׁיכֶם* (*hhōdh-shē-chēm*) plur. constr. of the Segholate *הִדְשָׁה* with pron. suff. *כֶּם* (§ 590. 1.).—*לְטָרָה* the prep. *לִי* takes the vowel ( ) by § 671.—*הֵיוּ עָלַי לְטָרָה* *they are to me for a burden*, i. e. *they are a burden to me*.—*נִלְאִיתִי* pret. Niph. of the *לָהּ* verb *לָאָה*.—*נִשָּׂא* inf. constr. Kal *פָּנִי* retaining the first radical (§ 327).

15. *פָּרַשְׁכֶם* comp. of *פָּרַשׁ* inf. Pīhel *ע* gutt. and pron. suff. *כֶּם*, on the reception of which the preceding ( ) is shortened into ( ) (see § 101. 2. a.) to form a mixed syllable (§ 476).—*תִּרְבּוּ* fut. Hiph. of *רָבָה*.—*אֵינֶנּוּ* *not I*, neg. part. *אֵינִי* with suff. 1 pers. sing. (§ 682. 4.).—*גַּם כִּי תִרְבּוּ*

שמע *even when ye multiply prayer, I (am) not hearing*, i. e. even if ye make many prayers, I will not hearken.—יִירָכֶם constr. of יָרָם dual of יָד with pron. suff. כֶּם.—מִלְאֹה the ( ) of the second radical is restored by § 107. 2.

16. רָחַצוּ imp. Pi'el ע gutt., which as well as the future from which it is derived not unfrequently retains the ( ) of the first radical (see § 292).—הִזְכֹּה imp. Hithp. of זָכָה, the ה of the characteristic syllable הַת being assimilated to the following ז (§ 77. 1. c.).—הִסִּירוּ imp. Hiph. of the הִ verb עִר.—סִיר מַעֲלִילֶיכֶם constr. of מַעֲלִילִים Dec. II. *b.* with pron. suff. כֶּם (§ 590. 1.); the ( ) of ע is changed into ( ) by § 104. 4. *d.*—הִרַע inf. Hiph. of the רַע verb עִע; ע takes Pattahh furtive by § 23.

17. לָמַדוּ imp. Kal; ד is without Daghesth lene by § 41.—הִרַטב inf. abs. Hiph. of רַטב (§ 356).—רִיבוּ imp. Kal. עִי a fem. noun formed from the root אָלַם by affixing the term. ל־ and the fem. char. ה־ (§ 513).

18. לָכֶה imp. Kal of לָכָה.—נִבְחָהוּ fut. Niph. of the בָּחַ verb פִּי with הַ parag.—פִּשְׁנִים plur. of שָׁנִי (§ 550) with def. art. and prep. כִּי (§ 670. 1.).

19. תִּאָּכְלוּ fut. Kal of the אָכַל verb לָא (see p. 188).—תִּאָּכְלוּ fut. Kal of the אָכַל verb פָּא with the ( ) of the second radical restored by § 107. 2.

20. וּמָרִיתֶם pret. Kal of מָרָה with ו conv. pret. (§ 684. 1.).—הָרַב for בָּהָרַב by the sword like מָדָרָה for מָדָרָה Ps. 2: 12.

21. נִאֲמָנָה f. part. Niph. פ gutt.—מִלְאָתִי fem. constr. of the adj. מִלָּא with י parag. (§ 82. 4.).—יִלְיֶז fut. Kal. עִי, here employed to denote *continuance*, see יִפְרֹד Gen. 2: 10.

22. כִּסְפָּה the Segholate כִּסֵּף with pron. suff. הֶ (§ 591).—סִיגִים for סִיג plur. of סִיג; the first י being rejected, ג takes Daghesth to form a mixed syllable (§ 32).—סִבְאָה the Segholate סָבָא with pron. suff. הֶ (see רָחַבָּה Gen. 6: 15.).

23. שָׂרִיָּה constr. of שָׂרִים plur. of שָׂר (§ 575. 2. *note*) with suff. 2 pers. f. sing. (p. 242).—חֲבֵרִי constr. of חֲבֵרִים Dec. III. *a.* plur. of חֲבֵר.—כָּלִי constr. of כָּל with pron. suff. ו (see לִבְנִים Gen. 11: 6.).

24. נָאָם see the word Gen. 22: 16.—מִצְרֵי plur. constr. of צָר with suff. 1 pers. sing. (see שָׂרִיָּה v. 23.) and prep. מִ.—אֶקְמָה fut. Niph. with הַ parag.; the preformative א has ( ) instead of ( ) (see § 235. 3.).

25. אֲשִׁירָה fut. Hiph. of שָׁב with הַ parag.—עֲלִיָּה the prep. עַל which assumes the form of the plur. constr. with suff. 2 pers. f. sing. (§ 680).—כָּפָר as (with) *alkali*, for כִּהָפָר (see בִּפְּרָה Gen. 6: 14.).—סִיגִיָּה constr. of סִיגִים (which see v. 22.) with suff. 2 pers. f. sing.—אֲסִירָה fut. Hiph. of סָר with הַ parag.

26. שִׁפְטִיָּהּ m. plur. constr. act. part. Kal with suff. 2 pers. f. sing.—יַעֲצִיָּהּ act. part. Kal ע' gutt. with pron. suff. as above.—תִּתְקַלָּהּ fem. noun formed from the ע' root תִּקַּל by prefixing ת (§ 530).—יִקְרָא לָךְ *it shall be called to thee*, i. e. thou shalt be called; see וִיקְרָא אֱלֹהִים וְגו' Gen. 1:5.

27. שְׁבִירָהּ m. plur. constr. act. part. Kal of שׁוּב with suff. 3 pers. f. sing. (p. 242).—בְּצִדְקָהּ the prep. בּ takes ( ) by § 670. 2.; ד is without Daghes lene by § 43., the term. ה־ taking the accent in the same manner as דָּהּ.

28. יִכְלֶה fut. Kal of the לָהּ verb כָּלָה.

29. יִבְשׁוּ fut. Kal of בּוֹשׁ (§ 363).—מֵאֵילִים plur. of אֵיל with prep. מִ which has ( ) by § 672.—הַמִּדְרֹתַם יִבְשׁוּ a striking enallage personarum, which by suddenly directing the discourse *to* the sinners before spoken of, gives additional force to the prophet's denunciations.

30. לִבְלֶלֶת fem. act. part. Kal (§ 494. I. 2.).—עֲלֶהּ *its leaves*; the collective עֲלֶה with suff. 3 pers. f. sing. in pause (see עֲלֶהּ Ps. 1:3.).

31. הַחֶסֶךְ the def. art. takes ( ) by § 629. 2.—לְנִעְרָהּ a fem. noun formed after the infinitive (§ 502) with prep. לְ which takes ( ) by § 670. 2.—וּפְעָלוֹ and *his work*, the verbal noun פָּעַל with pron. suff. וּ and conj. with *u* by § 684. 3. *a*.

#### No. XL. Is. 7:1—25.

1. בִּימֵי see the word 1:1.—לְמַלְחָמָהּ for לְהַמְלִיחָמָה (§ 670. 1.).

2. יָגֵד fut. Hoph. of the פָּנָה verb נָחָה.—נָחָה pret. Kal of the עו' verb נָחָה.—נָחָה אֲרָם עַל-אֶפְרַיִם *Syria has rested* (i. e. encamped) *near Ephraim*.—וַיִּנָּע fut. Kal of נָנַע with ו conv. (see וַתִּנָּח Gen. 8:4.).—כְּנוּעַ עֲצֵי יַעַר inf. constr. Kal עו' and ל' gutt. with prep. כִּי.—כְּנוּעַ עֲצֵי יַעַר *like the shaking of the trees of a forest*, i. e. as the trees of a forest shake.

3. יָצָא imp. Kal of יָצָא.—לְקִרְאָתָּהּ inf. constr. Kal of קָרָא with prep. לְ (§ 423).—תַּעֲלֶה constr. of the fem. noun תַּעֲלָה formed from the לָהּ root עָלָה by prefixing ת (§ 537).—מִסֵּפֶת constr. of מִסְפָּה from סָלַל (§ 529).—שָׂדֶה constr. of שָׂדֶה (§ 572. note).

4. וַאֲמַרְתָּ pret. Kal with ו conv. pret. and the force of an imperative (§ 219).—תִּירָא fut. Kal of יָרָא (§ 339).—יִרָךְ fut. apoc. Kal of the פ' gutt. and ע' verb רָכַךְ (§ 406).—וּלְבַבְךָ אֶל-יִרְךָ *and as to thy heart let it not faint*.—זִנְבוֹתָּהּ constr. of זִנְבוֹת Dec. III. *a*. plur. of the masc. noun זָנָב (§ 556); ב is without Daghes lene by § 41.—בְּחֵרִי the noun בָּחַר with prep. בּ (see לְחֵלִי 1:5.).—בַּחֲרִי-אֵף *for the glow of anger*, i. e. for the burning anger (see אֶחָד-בְּלִירְךָ Gen. 1:30.).



6. נִעְלָה fut. Kal פ' gutt. and לָהּ.—בְּרִהוּרָהּ the prep. בּ takes the vowel ( ) in which י rests by § 97. 2. a.—וְנִקְרָצְנָה fut. Hiph. of the verb קָרַץ with suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.), which causes the rejection of the ( ) of the preformative; ו conj. takes *u* by § 684. 1.: meaning, *and let us besiege it*; the pronominal suffix agrees with the noun עִיר *city* understood, referring to Jerusalem, the metropolis of Judea.—נִבְקָעְנָה *let us take it by storm*, for נִבְקָרְעְנָה fut. Hiph. with suff. 3 pers. f. sing. and נ epenthetic.—בְּתוֹכָהּ constr. of תוֹךְ (§ 569. d. note) with pron. suff. הָ and prep. בּ.

7. יִהְיֶה see the word Deut. 3:24.—תָּקֻם fut. Kal עו'.

8. יִהְיֶה fut. Niph. of the פ' gutt. and עַע' verb חָתַח (§ 409).—מֵעַם *from* (being) *a nation*.

9. תִּאֲמִנּוּ fut. Hiph. פ' gutt.—תִּאֲמִנּוּ for תִּאֲמִנּוּ by § 107. 2., fut. Niph. פ' gutt.—כִּי לֹא תִאֲמִנּוּ *then shall ye not be established*; the adverb כִּי sometimes introduces the apodosis. But by attributing to the Niph'al the force of the passive of the Hiph'il species, which it often has in those verbs of which the Hoph'al is not in use, the whole clause would read thus: "If ye do not believe, then are ye not to be trusted."

10. וַיִּסָּק see the word Gen. 8:10.

11. מֵעַם *from with, from*, i. q. מֵאֵת which see Deut. 2:8.—שָׁאֲלָה There is not a little disagreement among commentators with respect to this word: some consider it to be the infinitive of שָׁאַל with ה' paragogic, and render הִעֲמֵק שָׁאֲלָה *sink deep the asking = question*; others, among whom is Jarchi, take it to be the imperative with ה' parag., and the two words above mentioned to stand for הִעֲמֵק וּשְׁאֵל *sink deep and ask*; others again, rejecting both these explanations, suppose it to be written for שְׁאֲלָה, the noun שְׁאוֹל with ה' directive, thus making an antithesis with the word לְמַעַל, like that of הִעֲמֵק with הִגִּבָּהּ, in which case the entire clause would read, "Sink deep, or raise high," scil. thy question; i. e. ask the most difficult question thou canst.

13. הַמַּעַט the interrog. particle takes ( ) by § 641. 4.—הֲלֹאֵת inf. constr. Hiph. of the לָהּ verb לָאָה.—הַמַּעַט מִכֶּם הֲלֹאֵת אַנְשִׁים (is) *too little for you the wearying of men?* i. e. are ye not content with wearying men?—תִּלְאֹה fut. Hiph. לָהּ.

14. הָרָה fem. adj. *pregnant*.—יִלְדָה f. sing. act. part. Kal (§ 494. I. 2.).—קָרָאת pret. Kal for קָרְאתָ (§ 422).

15. לְדַעְתּוֹ *at his knowing*, i. e. when he knows, comp. of דָּעָה inf. constr. Kal of יָדַע (§ 350), pron. suff. ו, and prep. לְ.—מֵאוֹס inf. abs. Kal.—בָּרַע for בָּהָרַע (§ 631. 1.).

16. יָדַע fut. Kal פ' and ל' gutt.—קָץ act. part. Kal עו' plur. of the Segholate מִלָּה with pron. suff. הָ (§ 590. 2.).—אֲשֶׁר אֶתָּה קָץ מִפְּנֵי—

שני מלכיה *which thou (art) fearing its two kings*, i. e. whose two kings thou fearest; see וקצו מפני בני ישראל Ex. 1 : 12.

17. יָבִיא fut. Hiph. of בָּא.—בָּאוּ pret. Kal of the same verb.—לְמִיּוֹם the noun יוֹם with the compound preposition לְמִן for מִן לְ from at, from; compare מֵאֵת Deut. 2 : 8. and מֵעַם Is. 7 : 11.—מֵעַל from, see the word Gen. 1 : 7.—יְהוּדָה מֵעַל אֶפְרַיִם סוּר from the day of the turning aside of Ephraim from Judah, i. e. from the time when Ephraim seceded from Judah.—אֶת מֶלֶךְ אַשּׁוּר to wit the king of Assyria I will bring upon you; אֶת מֶלֶךְ is governed by יָבִיא.

18. בְּקָצָה constr. of קָצָה (§ 572. note) with prep. בְּ which takes the vowel ( ) by § 670. 2.

19. וּבָאוּ comp. of בָּאוּ (which see v. 17.) and ו conv. pret. which has u by § 684. 3. a.—וְנָחֻ pret. Kal of נָחַח with ו conv. pret. which here causes the shifting of the accent from the penult (p. 157) to the ultimate (§ 218).—בְּלֶבָם see לְבָבָם Gen. 11 : 6.—בְּנַחְלֵי הַבְּתוֹת in the valleys of desolations, i. e. in the desolate valleys (§ 607. 2.).—וּבְנִקְיָן plur. constr. of נִקְיָן with prep. בְּ which takes ( ) by § 670. 2. and ו conj. with u by § 684. 3. a.—נִעְצוּצִים plur. of the quadriliteral noun נִעְצוּץ (§ 542).—בְּהִלָּלִים pastures, plur. of the quadriliteral בְּהִלָּל.

20. עֲבָרִי plur. constr. of the Segholate עָבַר (§ 582. a.).—שִׁיעַר constr. of שָׁעַר Dec. III. c., for שַׁעַר.

21. עֲגַלַּת בָּקָר the young of an ox, meaning here a milch-heifer.—יִחְיֶה אִישׁ עֲגַלַּת בָּקָר וּשְׁתֵּי צֹאן (if) a man preserve alive a milch-heifer and two sheep, meaning, if a man keep but a single cow and a couple of sheep: the numbers one and two are employed to denote fewness; the particle אִם if is to be supplied, see וְהֵאבִדוּ דֶרֶךְ Ps. 2 : 12.

22. וְהָיָה then it shall be (that), here the conjunction ו, as is frequently the case, introduces the apodosis.—מֵרֶב a noun from the רָבָע root רָבָב formed after the infinitive (§ 525) with prep. מִן which takes ( ) by § 672.—עֲשׂוֹת inf. constr. Kal פִּי gutt. and לֹה.—מֵרֶב עֲשׂוֹת חֶלֶב from the abundance of the giving (lit. making) of milk, i. e. from the abundance of milk that will be given.—נֹחֵר part. Niph. of the פִּי verb יָחַר.—בְּקֶרֶב in the midst of the land, for in the land.

23. שֶׁם for the Daghes in some editions inserted in ש see § 35.—בְּאַלֶּף כֶּסֶף (valued) at a thousand (shekels) of silver.

24. בְּהִצִּיִּם plur. of הִצִּי (§ 575. 1. note) with def. art. and prep. בְּ (§ 670. 1.).—יָבֹא שָׁמָּה one shall come thither; the verb יָבֹא is here used impersonally.—וְשִׁית the conjunction ו takes ( ) by § 684. 3. b.

25. הַהֲרִים see the word Gen. 7 : 19.—יַעֲדֶרְךָ fut. Niph. פִּי gutt.; the ו of the plur. term. is retained, and the vowel of the second radical restored (see תִּשְׁמְעוּן Deut. 1 : 17.).—The verse may be thus rendered: "And

all the hills that were weeded with the weeding-hook, (so that) there came not thither the fear of briars and thorns, shall become a range for oxen and a place trodden down by sheep."

## No. XLI. Is. 8: 1—23.

1. קָה imp. Kal of לָקַח (§ 334).—גִּלְיוֹן a noun formed from the לָהּ root גָּלַה by affixing the term. וָן (§ 539).—מָהֵר inf. Pi'hel מָהֵר gutt. employed instead of the preterite.—מָהֵר שָׁלַל *the plunderer hastens*; the noun שָׁלַל *booty* is here used for אִישׁ שָׁלַל *man of booty, plunderer*, as in Judg. 5: 30.—הָשׁ pret. Kal of הוֹשִׁיעַ. בָּזַז pret. Kal of בָּזַז.

2. אֶעֱיֶדָה fut. Hiph. of עוֹד with הַ parag.—נֶאֱמָנִים m. plur. part. Niph. פִּי gutt.

3. וַתֵּהָרֵךְ see the words Ex. 2: 2.

4. יִרְדֶּע see 7: 16.—יִשָּׂא *one shall take*, i. e. there shall be taken away, fut. Kal of the פָּלַ and לָא verb יִשָּׂא (p. 190).—חֵיל constr. of חֵיל (§ 569. d. note).—שָׁלַל constr. of שָׁלַל Dec. III. a.

6. מִי constr. of מִימִם (p. 246).—לֵאט *softly*, an adverb composed of the noun אָט and the prep. לֵ (§ 664. 4.).—וּמִשׂוֹשׁ *and (there was) rejoicing*, i. e. and they have rejoiced; a verbal noun employed instead of a verb.

7. מַעֲלָה part. Hiph. פִּי gutt. and לָהּ employed instead of the future.—כְּבוֹד *his glory*, meaning, his splendid warlike train, constr. of כְּבוֹד Dec. II. d. with pron. suff. וְ.

8. יִגִּיעַ fut. Hiph. of the פָּלַ and לֵ gutt. verb נָגַע.—מִטּוֹת f. plur. part. Hoph. of the פָּלַ and לָהּ verb נָטָה.—כַּנְפֵּי plur. of כָּנַף with suff. 3 pers. m. sing. (§ 590. 2.).—וְהִיהָ מִטּוֹת כַּנְפֵּי מִלֵּא-רָחֵב אֶרֶצְךָ *and it shall be (that) the extensions of his wings (are) the filling of the breadth of thy land*, i. e. his expanded wings shall cover thy whole land.

9. רָעוּ imp. Kal of the עָע and עֵ gutt. verb רָעַע.—וְהָתוּ id. of תָּתַת with וְ conj. which has ( ) by § 684. 3. b.—מִרְתָּקִי plur. constr. of מִרְתָּק (§ 575. 6. note).—וְהָתוּ הַחֲזָזְרוּ *gird yourselves, yet tremble*; this is repeated for the sake of emphasis.

10. עָצוּ imp. Kal of יָעַץ (§ 351).—תִּפְּרֹה for תִּפְּרַח (§ 100. 1. note), fut. Hoph. of the עָע verb פָּרַח.

11. חֲזָקָה constr. of חֲזָקָה Dec. IV. 3. c.—בְּחֻזְקַת יָדֶיךָ *with strength of the hand*, i. e. with a strong hand (see אֶת-כָּל-יָדֶיךָ עָשָׂב Gen. 1: 30.), meaning, in an impressive manner.—יִסְרֵנִי pret. Pi'hel with suff. 1 pers. sing. (see § 475. note).—מִלֵּכְתָּה inf. constr. Kal of יָלַךְ with prep. מִ.—וַיִּסְרֵנִי מִלֵּכְתָּה *and he admonished me against walking*.

12. לא תאמרוֹן fut. Kal פֶּא with ך of the plur. term. retained.—*say not, A conspiracy, of all which this people say, A conspiracy,* i. e. do not call every thing a conspiracy which they call so.—תִּירָאוּ fut. Kal of יָרָא (§ 339).

13. את־יהוה צבאות אתו תקדִּישׁוּ the Lord of hosts, him sanctify; the words את יהוה צבאות are placed at the head of the sentence for the sake of emphasis (see והסנה איננו אכל Ex. 3:2.).

14. בְּתֵי plur. constr. of בֵּית (p. 245).—לשני בתי ישראל—to both the houses (or families) of Israel, meaning, the descendants of Judah and Ephraim.—וּלְמוֹקֶשׁ a noun formed from the פִּי root יָקַשׁ by prefixing מ with prep. ל and ו conj. which has u by § 684. 1.

15. נִשְׁפָּרוּ pret. Niph. of the פִּי verb יָקַשׁ. (§ 107. 2.)—נִשְׁפָּרוּ for נִשְׁפָּרוּ.

16. צוֹר imp. Kal of צָרַר.—תְּעוּדָה a fem. noun formed from the עוּ root עוּד by prefixing ת (§ 522. 2. b.).—חָתוּם imp. Kal פֶּ gutt.—לְמוֹד plur. of לְמוֹד (§ 506) with suff. 1 pers. sing.

17. חֲבִיתִי pret. Pi'hel of חָבַה (§ 449).—קָרִיתִי pret. Pi'hel לָהּ.

18. הִילָלִים plur. of הִלָּל Dec. I. d., Class III., with def. art. not followed by Daghes (§ 33. 1.).—מִוִּפְתִּים plur. of מוֹפֵת, which like מוֹשֵׁב rejects the ultimate vowel in forming the plural (§ 575. 5. note).—מֵעַם from, see the word 7:11.

19. יִדְעָנִים plur. of יָדַעַן (§ 550), a noun formed by adding the terminations ך and ך (§ 513) and י (§ 515. 3.).—מִצְפָּצִים m. plur. part. Pi'hel of צָפַח (§ 403).—מִהֲגִים m. plur. part. Hiph. of הָגָה.—הִלְאֵעַם וגו' (answer) should not a people, &c.; supply the verb תַּעֲנֶה answer ye.—on account of the living (shall we consult) the dead? supply נִדְרֶשׁ.

20. אֲשֶׁר לְחֹרֶה וּלְתַעֲוִדָּה by the law and by the testimony (I affirm).—אֲשֶׁר לֹא יִהְיֶה שָׁחַר וגו' that there shall not be to it any dawn, i. e. that they shall enjoy no prosperity; the pronominal suffix agrees formally in the singular with עַם people understood.

21. וְעָבַר בָּהּ and it shall pass through it, i. e. the people shall pass through the land; for the accent on the penult of עָבַר see בּוֹ חִפֵּץ Ps. 22:9.—נִקְשָׁה part. Niph. לָהּ.—הִתְקַצָּה pret. Hithp. with ( ) instead of ( ) under the second radical (§ 250).—וּבְאַלְהֵיהֶם constr. of אֱלֹהִים with suff. 3 pers. m. sing., prep. בּ (see בְּאַלְהֵיהֶם Gen. 3:5.), and ו conj. (§ 684. 3. a.).—לְמַעְלָה upwards (§ 669).

22. מְעוֹתָ fut. Hiph. of the פֶּל verb נָבַט.—מְעוֹתָ constr. of מְעוֹתָ Dec. II. d., a noun formed from the עוּ root עָרַף by prefixing מ (§ 522. 2. a.).—מְעוֹת צוֹקָה darkness of oppression, i. e. oppressive darkness (§ 607. 2.).—וְאִפְּלָה the conjunction ו takes ( ) by § 684. 3. b.



23. מוֹעֵץ, מוֹעֵץ nouns formed from the עוץ roots עוץ and צוץ (§ 523). — לא מוֹעֵץ לאֲשֶׁר מוֹעֵץ לָהּ but there shall not (always) be darkness to that which there is (now) oppression to it, i. e. the land which is now oppressed shall not always remain in darkness. — כֵּת הראשון at the first time, i. e. at first, formerly. — הִקֵּל pret Hiph. of קָלַל, for הִקֵּל (§ 413). — הִקֵּל אֶרְצָה זְבֻלֹן he made contemptible the land of Zebulun, i. e. he brought the land of Zebulun into contempt. — וְהָאֲחֵרֹן but (at) the latter (time), i. e. in time to come; supply בֵּיעַת. — הִכְבִּיר he will make (them) honourable, i. e. he will cause them to be honoured; supply אוֹתָן (see ויבא אל־הָאָדָם Gen. 2 : 19.). The verb הִכְבִּיר is here placed in direct opposition to הִקֵּל.

## No. XLII. Is. 9 : 1—20.

1. הִלְכִים act. part. Kal agreeing in the plural with the collective עַם, see לוֹ Ex. 1 : 10. — רָאוּ they shall surely see, pret. Kal used instead of the future to add force to the prophecy (see וְהוֹצֵאתִי Ex. 6 : 6.). — צִלְמֹת comp. of צֵל and מוֹת (see § 548).

2. הִרְבִּית pret. Hiph. of הָרַב verb רָבָה. — לֹא הִגְדַּלְתָּ הַשְׂמֵחָה thou hast not increased the joy; or, by taking לֹא for הִלֵּא, we may read interrogatively, hast thou not increased the joy? which accords better with the context: but the reading of לוֹ for לֹא given in the margin is still preferable, which makes, thou hast increased its (the people's) joy. — לִפְנֵיךָ before thee, see לִפְנֵי Ps. 22 : 30. — כְּשִׂמְחָתָם בְּקִצִּיר like the rejoicing in harvest; the first noun is in the construct state, see חוֹסֵי בּוֹ Ps. 2 : 12. — יִגִּילוּ fut. Kal. עִי. — בְּחִלְקָם in their dividing, i. e. when they divide, inf. constr. Pi'el with pron. suff. ׀, which causes the rejection of the ( ׀ ) of the second radical (§ 479), and prep. בּ.

3. סִבְלוֹ constr. of סָבַל formed after the inf. Pu'hal (§ 508) with pron. suff. ׀. Gesenius states the absolute form of the noun to be סָבַל (see his Lexicon), and Ewald (Gram. § 332) סָבַל; but as the arguments of neither appear sufficiently conclusive, we have preferred adhering to the etymology of Kimhhi (Michlol, fol. 54. b.). — שְׂכָמוֹ constr. of שָׂכַם with asyllabic pron. suff. ׀, on the reception of which the short vowel of the second radical is rejected (§ 104. 2.), and the ( ׀ ) of the first then changed into ( ׀ ) (§ 104. 4. b.). — אֶת־עַל סִבְלוֹ וְאֶת־מִטָּה שְׂכָמוֹ the yoke of its (the people's) burden and the rod of its shoulder, i. e. the yoke which they bear and the rod with which their shoulders are struck. — הִתְחַתָּה pret. Hiph. of the חַת gutt. and חַת verb חָתַת (§ 413). It will be observed that in this sentence, which commences with the particle בִּי, the

accusatives are placed *before* the verb by which they are governed.—  
 כיום מדין *as (on) the day of (the battle of) Midian*, narrated Judg. 7 : 8—25.

4. כָּל-סָאן סָאן *every sandal of a sandal-wearer*, i. e. every soldier's sandal.—מְגוֹלָלָה fem. part. Pi'hel עָלָהּ.—וְהָיְתָה *then it shall be*, pret. Kal לָהּ with ו conv. pret. (§ 219), and agreeing in the fem. sing. with the nearest subject עֲמִלָּה (see וַיַּחֲבֹא אֶת-הָאָדָם וְאֶת-הָאִשָּׁתָּה Gen. 3 : 8.).—The whole verse may be thus rendered: "For every sandal of the soldier (worn) in the tumult (of war) and (every) garment rolled in gore shall then become a burning (and) fuel for fire;" scil. because no longer needed.

5. נִתְּן pret. Niph. פָּלָה.—וְהָיָה fut. Kal of הָיָה with ו conv. (§ 466).—וְיִקְרָא שְׁמוֹ *and one shall call his name*, i. e. his name shall be called.—אָבִי constr. of אָב (p. 245).—אֲבִי-עוֹלָם *Father of eternity*, i. e. eternal Father (§ 607. 2.).

6. לְמַרְבֵּה constr. of מַרְבֵּה (§ 572. note) with prep. ל; some editions have מ, see § 5. note.—מִמְלַכְתּוֹ comp. of מִמְלָכָה constr. of מְמַלְכָה and pron. suff. ו (see וַיִּמְלֹךְ דָּוִד Gen. 12 : 1.).—הָכִין inf. Hiph. of the עָו verb בִּוֵּן.—סִעָדָה inf. constr. Kal עָ gutt. with pron. suff. הָ, on the reception of which the second radical loses its vowel (§ 104. 2.), and the first consequently takes ( ) (§ 104. 4. c.); or it may be considered as a noun סִעַד like זַעַק, the latter of which Gesenius has inserted in his Lexicon, but not the former.—וּבִצְדָקָה see בִּצְדָקָה 1 : 27.; ו conj. takes *u* by § 684. 3. *a*.—זֹאת *this thing*, see מִה-זֹּאת Gen. 3 : 13. and § 35.

8. כָּלֹו *every one*, see the word 1 : 23.—בְּגֹאוֹה וְגו' (who speak) *in pride, &c.*; supply יִדְבְּרוּ.

9. לְבָנִים plur. of the fem. noun לְבָנָה (§ 557).—נִפְלֹו, נִפְלֹו in both verbs the second radical has ( ) by § 107. 2.

10. צָרִי constr. of צָרִים plur. of צָר (§ 575. 2. note).—יִסְכְּסֶה fut. Pi'hel of סָכָה (§ 403).

11. מִלְּפָנֶיךָ lit. *before, behind*, i. e. on the east, on the west (see מִלְּפָנֶיךָ Gen. 2 : 8.).—בְּכָל-פֶּה *on every side*.—שָׁב pret. Kal of שָׁב.—לֹא שָׁב אָפִי *his anger has not returned*, i. e. has not subsided.—נִטְּהָ fem. pass. part. Kal of נָטָה.

12. הִמְבִּיחֵהּ part. Hiph. of נָחָה (p. 190) with pron. suff. הָ, which causes the rejection of the third radical (§ 489), and def. art. הָ.

13. וַיִּבְרֹחַ fut. Hiph. with ו conv. (§ 216).—אֶגְמוֹן a noun formed by affixing the term. וָן (§ 513).—רֹאשׁ וְזֵנָב כֶּפֶה וְאֶגְמוֹן *head and tail, branch and bulrush*, meaning, prince and peasant, rich and poor.—יּוֹם-אֶחָד (in) *one day*, supply the prep. בָּ.

14. נִשְׂאֵי-פָנִים *elevated in appearance*, i. e. respectable, honourable.—מִוֶּרֶחַ part. Hiph. of the פָּי and לָהּ verb יָרָה (p. 189).

15. מֵאֲשָׁרֵי m. plur. constr. part. Pi'hel; in some editions שׁ is without Dagghesh forte by § 33. 1.—מִתְעִים m. plur. part. Hiph. of תָּעָה.

16. בַּחֲרֵיו plur. of בָּחַר, a noun formed after the inf. Pi'hel (§ 507), the short vowel ( ) being retained before ח (§ 85. 2.), with suff. 3 pers. m. sing.—יִרְחֵם fut. Pi'hel of רָחַם (§ 292).—יִמְרַע part. Hiph. of the עָרַע verb רָעַע with ( ) under the first radical (§ 415), which is lengthened into ( ) by § 107. 1.

17. יֵצֵת fut. Kal of יָצָא (§ 349).—כִּבְּכֵי plur. constr. of כִּבֶּה; כ is without Dagghesh lene by § 41.—גֹּאֲזֹת עֹשֶׁן (like) *the ascending of smoke*, supply the prep. בּ.

18. נִעְתָּם *it is darkened*, pret. Niph. of עָתַם = דָּהַם *to seal or shut up*, hence *to darken*.—אִישׁ אֶל אֶחָיו לֹא יַחְמְלוּ *and they shall not spare each man his brother*, i. e. no man shall spare his own brother; see Gen. 11 : 3, where אִישׁ is construed in a similar manner with a plural verb.

19. וְלֹא יֵאָכְלוּ *it (the people) shall devour, and they shall not be satisfied*; the first verb agrees with עַם in the singular as a singular noun, and the second in the plural as a collective (see לוֹ Ex. 1 : 10).—יֵאָכְלוּ אִישׁ see verse preceding.

20. מְנַשֵּׁה אֶת־אֶפְרַיִם *Manassch (shall devour) Ephraim*; supply יֵאָכְל from the preceding verse.

#### No. XLIII. Is. 10 : 1—34.

1. הִיָּי interjection of threatening (§ 692).—הִחָקְקִים act. part. Kal with def. art. which before ה retains its short vowel ( ) (§ 629. 1.).—חֻקֵּי הַקְּקִי plur. constr. Dec. III. a. of חָקַק.—חֻקֵּי הַקְּקִי *iniquitous decrees* (§ 607. 2.).—וּמִכְתָּבִים עֲמַל כְּתָבוֹ *and (woe to) the scribes (who) diligently prescribe trouble*; supply the relative אֲשֶׁר, which in poetry is not unfrequently omitted (compare לֹא חִידָה וּנְפֹשׁוֹ Ps. 22 : 30.).

2. לְהַטּוֹת inf. constr. Hiph. of the פָּל and לָהּ verb נָטָה (p. 190) with prep. לְ.—לְגִזֹּל inf. constr. Kal with prep. לְ which has ( ) by § 670. 2.—מִשְׁפָּט constr. of מִשְׁפָּט Dec. II. c.—עֲנֵי plur. constr. of עָנִי, which see Ps. 22 : 25.—לְחַיֹּת inf. constr. Kal of חָיָה with prep. לְ (§ 466).—שָׁלַל the noun שָׁלָל with pron. suff. ׀ם (§ 590. 2.).—יִבְזּוּ *that they may despoil*, fut. Kal of the עָרַע verb בָּזָז, employed subjunctively (see וְחִינֵק Ex. 2 : 7.).

3. מִהֶ־תַּעֲשֶׂה the point in ת is Dagghesh forte (see § 640. 1.).—תִּנּוֹסוּ fut. Kal of עָרַע.—אֵנָה *where?* the adverb אָן with הֵּה parag.

4. בִּלְתִּי כָרַע וְגו' *that each one may not bow down, &c.*; we have here an enallage personarum, see Ps. 22 : 26.—אֶסִּיר *one captured, a*

*prisoner*, a noun formed after the inf. Pi'hel (§ 507) with a passive signification.—יָפְלוּ see the word Ps. 45 : 6.

5. מִטֵּה־הוּא *in their hand*, i. e. before them, in their sight.—וְהוּא מִטֵּה זַעְמִי *and he is the rod of my wrath before them*; here the noun זַעְמִי is separated by synchysis from the noun מִטֵּה to which it belongs (see וְהַמְבּוּל הָיָה מִיַּם וְגו' Gen. 7 : 6.).

6. אֲשַׁחֲצֶנּוּ fut. Pi'hel with suff. 3 pers. m. sing. and נ epenthetic (§ 484. 1.).—אֲצַחֲנֶנּוּ id. of צָוָה (see § 489).—לְבַז inf. Kal of בָּזָז with prep. לְ which takes the vowel ( ) by § 671.—וְלִשְׁמֹנוּ inf. constr. Kal עִי (p. 162) with pron. suff. ו, prep. לְ, and ו conj. with *u* by § 684. 1.—וּלְשִׁמּוֹ מֵרָמַס כְּהֶמֶר הַחוּצוֹת *and to make it (the people) a treading down like the mire of the streets*, i. e. to tread them down as the mire of the streets is trodden down; the verb שִׁים here governs two accusatives, as in Gen. 28 : 18.

7. כִּי לְהַשְׁמִיד בִּלְבוֹ *for (only) to destroy (is) in his heart*, i. e. his purpose is merely to destroy.

8. שָׂרִי constr. of שָׂרִים plur. of שָׂר (§ 575. 2. note) with suff. 1 pers. sing.—יָחַדּוּ *all together* (see § 664. 3.).

9. הֲלֹא כַכְרַמִּישׁ כָּלְנוּ (is) *not Calno like Carchemish?* meaning, have I not subdued Calno as well as Carchemish?—אִם־לֹא (*an non?*) *is not?* i. q. הֲלֹא.

10. כַּאֲשֶׁר מָצָאָה יָדִי ל' *as my hand reached to*, i. e. in like manner as I obtained possession of.—מִמְּלָכוֹת constr. of מַמְלָכוֹת Dec. II. *b.* plur. of מַמְלָכָה.—מִירוּשָׁלַם וּמִשְׁמֶרוֹן (*so shall it reach to the idols of Jerusalem and of Samaria*).

11. לְאַלְלִיל plur. constr. of אָלִיל with pron. suff. הָ and prep. לְ which has ( ) by § 670. 2.

12. מַעֲשָׂהּ the noun מַעֲשֶׂה with pron. suff. הָ (see עֲלֶהּ Ps. 1 : 3.).—אֶפְקֵר עַל־פְּרִי־גֹדֶל לִבִּב מֶלֶךְ (he says) *I will punish the fruit of the king's greatness of heart*, i. e. his pride and blasphemy.—תַּפְאָרֶת constr. of תַּפְאָרָה (§ 573. *c.* note).—רוֹם עֵינָיו *the elevation of his eyes*, i. e. his pride.—תַּפְאָרֶת רוֹם עֵינָיו *the boasting of his pride*, i. e. his proud boasting; see כִּלִּי מִלְחָמָתוֹ Deut. 1 : 41.

13. בָּנִינוּתִי for בְּנִינוּתִי (§ 100. 1. note) pret. Niph. of בָּנָה.—אֶסִּיר fut. Hiph. of סָוֵר.—שׁוֹשְׁתִּי this may be considered either as the act. part. Kal of שָׂשָׂה = שָׂסָה (§ 73. 1. *d.*) with the affirmative of the first pers. sing. (see מִשְׁתַּחֲוִיָּתָם § 462), or as the pret. Kal of שׁוּשׁ = שׁוּס (see §§ 384, 418) with ( ) under the third radical by § 107. 2.—אֶזְרִיד fut. Hiph. of יָרַד (p. 139).—בְּאֶבִּיר for בְּאֵבִיר (§ 88. 3.).

14. לַחֵיל constr. of חָיִל (§ 569. *d.* note) with prep. לְ inf. פָּאֵטָה constr. Kal פָּא (§ 269) with prep. בְּ which takes ( ) by § 670. 2.—



עֲזֻבוֹת for עֲזֻבוֹת f. plur. pass. part. Kal agreeing with the noun פְּרִיצִים, which, although ending in ים, is feminine (§ 557).—אֲנִי אֶסְפְּתִי *I myself have gathered*; the pronoun אֲנִי is employed for the sake of emphasis, see הוּא נִתְּנָה-לִי Gen. 3:12.—מִצְפֵּיָךְ see the word 8:19.

15. גִּרְזֶן fut. Hithp. ע gutt. with ה interrog. (§ 641).—מִשׁוֹר a quadriliteral noun formed by affixing the liquid ק (§ 545).—מְנוּפֹּן a noun formed from the פִּל root נָשַׁר by prefixing מ denoting the instrument (§ 517).—מְנוּפֹּן part. Hiph. of the עוֹ verb נוּף with pron. suff. ו, which causes the rejection of the ( ) of the preformative (§ 104. 1.).—הִנֵּי־הִנֵּי inf. constr. Hiph. עוֹ. מְרִימֵוּ m. plur. constr. part. Hiph. of רוּם with suff. 3 pers. m. sing.—לֹא-עֵץ a no-wood, i. e. what is more than a mere block of wood, a man.—כֹּה־נִיף שֶׁבֶט אֶת-מְרִימֵוּ וְגוֹ like a rod's shaking those who raise it, like a staff's raising a no-wood, i. e. as though a rod should wish to brandish those who take it up, or a staff to take up a man.

16. מְשַׁמְּרֵי constr. of מְשַׁמְּרִים plur. of מְשַׁמֵּן (like מְרַחֵקִים, § 575. 6. note).—רִזְזֹן a noun formed from the לָה root רוּזָה by affixing the term. וָ (§ 539).—יָקַד fut. Kal of the פִּי verb יָקַד with ( ) for ( ) under the second radical.—יָקַד burning, a noun formed after the infinitive construct (§ 502).—בִּיקוֹד the same noun with prep. ב; this latter takes the vowel ( ), in which י then rests, by § 97. 2. a.

17. וְהָיָה אֹרֶךְ יִשְׂרָאֵל לְאֵשׁ and the Light of Israel shall become fire, see וַיְהִי לְנֶפֶשׁ חַיָּה Gen 2:7.—שִׁיתֹּךְ constr. of שִׁיתִּי with pron. suff. ו.

18. בְּרִמְלֵךְ see זָעַמְי v. 6.—בְּרִמְלֵךְ the quadriliteral noun בְּרִמְלֵךְ formed from the noun בְּרִמָּה by affixing the liquid ל (§ 545), with asyllabic pron. suff. ו, which occasions the shortening of the final ( ) into ( ) (see אֶמְתָּךְ Ps. 40:11.).—מִנְפֶּשׁ וְעַד בָּשָׂר both soul and body, see עַד מִנְפֶּשׁ Gen. 7:23.—כְּמִסָּס inf. constr. Kal with prep. ב, see לְגֹזֵל v. 2.—וְהָיָה כְּמִסָּס נָסֵס and it shall be like the pining away of a sick man.

19. מִסְפָּר יִהְיֶה they shall be a number, i. e. a quantity easily determined, a few.—יִכְתְּבֶם fut. Kal with suff. 3 pers. m. plur. (p. 197).

20. לֹא-יִוָּסֵף fut. Hiph. of יָסַף.—יִסְתָּהוּ see the word 9:12.—עוֹד שָׂאֵר לְהִשָּׁעַן עַל-מִכְהוֹרֵם its striker, i. e. they will no longer rely upon him who has made such slaughter among them.—בְּאַמָּתֶיךָ the prep. ב takes ( ) by § 670. 2.

22. שָׂאֵר יִשׁוּב בּוֹ a remnant shall return in it (the people), i. e. only a remnant of them shall return.—כְּלִי־זָוֶן from כְּלִי, see גִּלְיוֹן 8:1.

23. וְנִחְרַצָּה and (it is) decreed; this is inserted parenthetically.

24. יִפְכָּה fut. Hiph. of נָכָה (p. 190) with suff. 2 pers. m. sing. in pause with ה parag. (§ 484. 2.).—וּמִטָּה the noun מִטָּה with pron. suff. הוּא (see עֲלֵהוּ Ps. 1:3.).—יָשָׁא fut. Kal of נָשָׂא (p. 190).

25. **וְכִלָּה** the accent is shifted back to the penult by § 60.—**חֲבִלֵיהֶם** a fem. noun (§ 494. I. 2.) formed from the **לָהּ** root **כָּלָה** by prefixing **ח** (§ 537) with pron. suff. **ם**.

26. **עוֹרֶר** pret. Pi'hel **עוֹרֶר** constr. of **מָכָה** from the **פָּנָה** and **לָהּ** root **נָכָה** (see § 517) with prep. **בְּ**.—**וְנִשְׂאוּ** pret. Kal with pron. suff. **ו** and **ו** conj. with **ו** by § 684. 1.

27. **יָסוּר** fut. Kal **עוֹ** see the word 9:3.—**עַלְיוֹ** the noun **עַל** with pron. suff. **ו** (see **מַעְזִי** Ps. 43:2).—**וְעַל חֶבֶל מִפְּנֵי-שֶׁמֶן** and the yoke shall be destroyed because of fatness, meaning, the unusual thickness of the oxen's neck produced by excessive fatness will cause the bursting of the yoke; the prosperity of Israel is here represented by the fatness of an ox.

28. **כָּלִי** plur. of **כֶּלִי** with suff. 3 pers. m. sing. (p. 246).

29. **לָנָה** pret. Kal of the **עוֹ** verb **לִנַּח**.—**גִּבַּע מְלוּךְ לָנָה** *Geba* (is) an inn (where) they lodge.—**נִסְתָּה** pret. Kal of **נִסַּח**.

30. **צִדְדֵּי** imp. Pi'hel **ע** gutt. (see **רָחַצָה** 1:16).—**בַּת-גָּלִים** *Daughter of Gallim*, see § 494. II. 1. b.—**לַיִשָּׁה** at *Laish*, the prop. noun **לִישׁ** with **ה** local (§ 643).—**עֲנִיָּה** fem. of **עָנִי** from **עָנָה** (§ 533).

31. **הִעֲרִיזָה** pret. Hiph. of the **עוֹ** verb **עָרַז**.

32. **יִנְפֹף** for **יִנְפֹּף** fut. Pi'hel of **נָפַף**.

33. **פָּאֲרָה** for **פִּאֲרָה** by § 88. 3.—**רָמִי** m. plur. constr. act. part. Kal of the **עוֹ** verb **רָמַם**.—**גִּדְּעִים** for **גִּדְּעִים**, m. plur. pass. part. Kal.

34. **נָקָה** pret. Pi'hel with ( ) under the second radical (§ 238).—**בַּבְּרֹזֶל** with the iron, i. e. with the axe.—**הַלְבָּנוֹן** *Lebanon*, i. e. the trees or cedars of Lebanon. The omission of a word in the construct which can readily be supplied is not of unfrequent occurrence in Hebrew poetry.—**יָפֹל** fut. Kal of **נָפַל** (§ 328).

#### No. XLIV. Is. 11:1—16.

1. **מִשְׁרָשָׁיו** (*mish-shō-rā-shāw*, § 24. 2. a.) plur. constr. of the Segholate **שָׂרַשׁ** with suff. 3 pers. m. sing. and prep. **מִן**.

2. **נָתָה** act. part. Kal of the **עוֹ** verb **נָתַח**, which is distinguished from the preterite by the accent on the ultimate (see § 59).

3. **וְהִרְהִיזוּ** and his delight (shall be), inf. constr. Hiph. of **רָהַץ**, with pron. suff. **ו** which causes the rejection of the ( ) of the preformative by § 104. 1., and **ו** conj. which takes ( ) by § 104. 4. c.—**מִרְאֵה** constr. of **מִרְאָה** (§ 572. note).—**אֲזַנִּים** constr. of **אָזַן** (which see Ps. 40:7.) with suff. 3 pers. m. sing.—**יִכְרִית** fut. Hiph. of the **פָּ** and **לָ** gutt. verb **כָּרַח**.

4. דָּל plur. of דָּל Dec. I. *b.*, Class I.—הוֹכִיחַ pret. Hiph. of יָכַח .  
—עָנִי Dec. III. *a.* plur. constr. of עָנָה.—הָפֵה pret. Hiph. of the פָּה and  
לָה verb נָכַח (p. 190).—פִּיר constr. of פָּה with suff. 3 pers. m. sing.  
(p. 246).—יָמִית fut. Hiph. of מָיָה.

5. הִלְצִיּוּ constr. of the dual nouns מַתְנִיחַ and הִלְצִיּוּ with  
suff. 3 pers. m. sing.

6. גָּר pret. Kal of גָּר.—יִרְבֶּץ fut. Kal of the intransitive verb רָבַץ,  
with ( ) for the vowel of the second radical (§ 228), which is lengthened  
into ( ) by § 107. 1.

7. וְדָב the conj. ו takes ( ) by § 684. 3. *b.*—תִּרְעִיבָה fut. Kal of רָעָה .  
—יִלְדִּיהֶן Dec. III. *a.* plur. constr. of יָלַד with suff. 3 pers. f. plur.; י is  
without Dagghesh lene by § 41.

8. שָׁעַע pret. Pi'hel of שָׁעַע (§ 403).—חָרַח for חוֹרַח (§ 100. 1. note).—  
צִפְעָנִי a noun formed by adding חָנִי (see יִדְעָנִים 8:19.).

9. רָעַע fut. Hiph. of רָעַע.—דָּעָה אֶת־יְהוָה *knowing Jehovah*, i. e.  
the knowledge of Jehovah; a verbal noun construed as an infinitive.—  
מִכְסֵּיהֶם m. plur. part. Pi'hel of כָּסָה.

10. יִדְרֶשׁוּ the vowel of the second radical is restored by § 107. 2.—  
מִנְחָתוֹ for מִנְחָתוֹ constr. of מִנְחָה ■ fem. noun formed from the עָר root  
וְהִיתָה מְנַחֲתוֹ כְּבוֹד ( § 522. 2.) with pron. suff. ו.—וְהִיתָה מְנַחֲתוֹ כְּבוֹד  
*and his rest shall be glory*, i. e. *glorious* (see תְּהִי וְהִי Gen. 1:2.).

11. יוֹסִיף אֲדֵנִי שֵׁנִית יָדוֹ *the Lord shall add a second time* (to stretch  
forth) *his hand*, i. e. the Lord shall again stretch forth his hand a second  
time; supply שָׁלַח or לְשַׁלַּח (see לֹא אֶסְתָּ לְקַלֵּל Gen. 8:21.).—לְקַנּוֹת  
inf. constr. Kal of קָנָה with prep. לְ (§ 670. 2.).—וַיִּמָּאֵר plur. constr. of  
אָרַע with prep. מִ (§ 672) and ו conj. (§ 684. 3. *a.*).

12. נָדָה m. plur. constr. of נָדָה part. Niph. of the פָּנָה verb נָדָה; י is  
without Dagghesh forte by § 33. 1.—נִפְצוֹת for נִפְצוֹת f. plur. pass. part.  
Kal.—פִּנְפוֹת Dec. III. *a.* plur. constr. of פָּנָה; פ is without Dagghesh  
lene by § 41.

13. יִצְרָה pret. Kal of יָצַר.—יִפְרֹתוֹ for יִפְרֹתוֹ by § 107. 2.—יִצְרָה  
fut. Kal of יָצַר.

14. עָפּוּ pret. Kal of עָפָה.—פָּהָת constr. retaining the form of the  
absolute, for פָּהָת (see § 571. *b.* note).—עָפּוּ בִכְתָּף פְּלִשְׁתִּים *they shall fly*  
*upon the shoulders of the Philistines*, i. e. they shall rush along their  
coasts.—יָמָה *westwards*, see the word Gen. 28:14.—יִבְזֻּז fut. Kal of  
בָּזַז.—אֲדוֹם וּמוֹאָב מִשְׁלֹחַ יָדָם *Edom and Moab (shall be) the stretching*  
*forth of their hand*, i. e. they shall become their prey.—מִשְׁמַעְתָּם the  
noun מִשְׁמַעַת with the Segholate ending תִּ for תֵּ (see תּוֹלַעַת Ps.  
22:7.) and pron. suff. ׀ (see מִלְּאֲכָתוֹ Gen. 2:2.).—וּבְנֵי עַמּוֹן מִשְׁמַעְתָּם  
*and the children of Ammon (shall be) their obedience*, i. e. shall be obe-  
dient to them, shall obey them.

15. הַיְּהוּדָה pret. Hiph. of נָהַף.—הַיְּהוּדָה *the river*, i. e. the Euphrates. The definite article is frequently prefixed to an appellative noun to designate some well known object (compare הַבְּצָאִי Ex. 2:15.).—בְּעֵינָם for בְּעֵינֵם, before the guttural ע, which should have ( ), the prep. ב takes ( ) by § 670. 2. הַכְּבֹד pret. Hiph. of נָכַד (p. 190) with pron. suff. הוּ (see § 489).—וְהִכְהוּ לְשִׁבְעָה נְחָלִים *and he shall smite it into seven streams*.—וְהִדְרִיךְ בְּנַעֲלִים *and he shall cause (them) to pass in shoes*, i. e. dry shod (see וַיֵּבֶא אֶל־הָאָדָם Gen. 2:19.).

16. בְּיוֹם עֲלֹתוֹ inf. constr. Kal of the פ gutt. and לָהּ verb עָלָה.—עֲלֹתוֹ *on the day of its (Israel's) going up*, i. e. when the Israelites went up.

No. XLV. Is. 12:1—6.

1. אֲזַיֵּךְ see the word Ps. 43:4.—רָשָׁב fut. apoc. Kal of שָׁוָה (§ 385).—תִּפְחַחְמִנִּי fut. Pi'hel of נָחַם (§ 292) with suff. 1 pers. sing.

2. עָזִי = עֲזִי the noun עֵז with pron. suff. י; here the Hholem is shortened only into its corresponding Kamets Hhatuph (see עֲזָךְ Ps. 110:2.).—זִמְרָה fem. noun ending in ה־ for ה־הָ (§ 494. I. 2.).

3. מַעֲרִיבִים constr. of מַעֲרִיבִים Dec. II. *b*. plur. of מַעֲרִיב (see מַעֲלִיכֶם 1:16.).

4. הִדְרִיךְ imp. Hiph. of יָדַד (p. 189).—הִדְרִיכֵנוּ id. of יָדַע.

5. עָשָׂה כִּי גָדוֹל עָשָׂה *for he has done excellence*, i. e. excellent things (see הָיָה וְהָיָה Gen. 1:2.).—מִדְּרַע fem. sing. part. Hoph. of יָדַע, agreeing with the following זֶה, which is employed instead of a neuter (see the word Gen. 3:12.).

6. צִהֲלִי imp. Pi'hel ע gutt. (see רָחַצְתִּי 1:16.).—רָנִי imp. Kal of רָנָה with ו conj. which has ( ) by § 684. 3. *b*.—קָרַבְתִּי the Segholate קָרַב with pron. suff. י (see § 591) and prep. ב.

No. XLVI. Is. 40:1—31.

1. נְחַמְנִי imp. Pi'hel ע gutt. This word is repeated in order to give emphasis to the exhortation here made to God's prophets.

2. דַּבְּרוּ לִבְרֵךְ לֵב *speak to the heart of*, i. e. comfort.—נִרְצָה pret. Niph. לָהּ.—חֲטָאוֹתֵיהֶם constr. of חֲטָאוֹת Dec. II. *b*. plur. of the fem. noun חָטָאָה (§ 494. I. 2.), for חֲטָאוֹת (§ 89. 2.), with suff. 3 pers. f. sing.

3. פָּגוּ imp. Pi'hel of פָּגַה.—קוֹל קוֹרֵא בַּמִּדְבָּר וְגו' *a voice (is) crying, In the wilderness prepare ye a way for Jehovah*.

4. גִּיָּא for גִּיָּא constr. of גִּיָּא (see § 569. *d. note*).—יִשְׁפְּלוּ fut. Kal of the intransitive verb שָׁפַל in pause (see יִרְבֹּץ 11:6.); as the two  
vol. II.



subjects of this verb are of different genders, it is put in the masculine (see וַיְהִי Gen. 2 : 25.).—הָעֶקֶב the def. art. takes ( ) by § 629. 2.

5. רָאוּ pret. Kal of רָאָה, agreeing in the plural with בָּשָׂר here employed collectively.

7. יָבֵשׁ נָבֵל pret. Kal intrans. (§ 133).—כִּי רוּחַ יְהוָה נִשְׁבָּה בוֹ when the wind of the Lord (i. e. the hot east wind) blows upon it.—אֲכֵן truly, see the word Gen. 28 : 16.—הָעַם this people, i. e. the Babylonians.

9. עָלִי imp. Kal of עָלָה.—עֲלִי-לָךְ go thou up, see לָךְ-לָהּ Gen. 12 : 1.—מִבְּשָׂרָה fem. part. Pi'hel (§ 494. I. 2.) agreeing with צִיּוֹן (see § 494. II. 1. b.).—הִרְיָמִי imp. Hiph. of רָמָה.—הִרְיָאִי for הִרְיָאִי (§ 107. 2.) fut. Kal of רָאָה.—עָרִי constr. of עָרִים plur. of עִיר (§ 575. 1. note).

10. בָּחֹק יָבוֹא (Fr. *il viendra en homme puissant*) as a strong one he shall come, see Ges. Lex. ב. D.—מִשְׁלָהּ act. part. Kal agreeing with זָרַע which is feminine by § 494. II. 1. c.—שְׂכָרוֹ his reward, i. e. the reward which he gives.—פְּעָלָתוֹ his recompense, which may here be taken in a bad sense to denote punishment, as פָּעַל Is. 5 : 12., Hab. 1 : 5., thus forming an antithesis with the word שְׂכָרוֹ. The entire clause would then read : “Behold, his reward (for his people) is with him, and his punishment (for his enemies) is before him.”

11. טָלָיִם plur. of טָלִי from the טָלָה root (§ 533), for טָלָיִם (§ 97. 3.).—יִשָּׂא fut. Kal of נָשָׂא (p. 190).—עֲלוֹת suckling-ones, here milch-ewes, fem. plur. act. part. Kal of יָנְהֵל fut. Pi'hel of נָהַל (§ 292).

12. שְׁעָלוֹ (shō<sup>2</sup> hēlō) the Segholate שָׁעַל with pron. suff. ה' (see רָחֲבָה Gen. 6 : 15. and § 22).—וְכָל pret. Kal of כָּוַל with ו conj.—שְׁלִישׁ for שְׁלִישׁ third, the name of a measure, probably the seah (סָאָה), which was one third of an ephah (אֵיפָה).—מֵאֲזֻנָּם a dual noun (§ 563. 2.) formed by prefixing מ' denoting the instrument (§ 509).

13. עֲצָתוֹ constr. of עֲצָה Dec. IV. d. with pron. suff. ה'.—יִדְרִיעֵנִי fut. Hiph. of יָדַע with suff. 3 pers. m. sing. and e epenthetic (§ 484. 1.).—וְאִישׁ עֲצָתוֹ יִדְרִיעֵנִי and (what) man teaches him his counsel, i. e. who gives to God his advice.

14. נִוְעַץ pret. Niph. of רָעַץ.—וְרִבִּינָהּ fut. Hiph. ע' with pron. suff. הָהּ, which causes the rejection of the ( ) of the preformative by § 104. 1., and ו conv.; meaning, so that he instructed him, see וְתִינֶק Ex. 2 : 7.

15. מִדְּלִי the noun דָּלִי from the דָּלָה root (§ 533) with prep. מ'.—יָשׁוּל fut. Kal of נָטַל (§ 328).

16. דִּר constr. of דִּר like גִּיא constr. of גִּיא (see v. 4.).—בִּיעַר inf. Pi'hel ע' gutt.—אֵין דִּר בִּיעַר is not sufficient for burning, scil. the victims.

17. מֵאֵפֶס the prep. מ' has ( ) by § 672. : by taking מ' as the sign of the comparative (§ 608) we may render, (less) than nothing; or, as a simple preposition, (coming) from nothing, and hence nothing in them-

selves.—**וְהָיָה** the noun **הָיָה** (which see Gen. 1:2.) with **ו** conj. which has ( ) by § 684. 3. b.

18. **תְּדַמֶּינָהּ** fut. Pi'hel of **דָּמָה** with **ה** changed into **י** (§ 451) and the **ן** of the plur. term. retained.

19. **יִרְקְעֶנּוּ** fut. Pi'hel with suff. 3 pers. m. sing. and **נ** epenthetic (§ 484. 1.).—**וּרְחִיקוֹת כֶּסֶף צוֹרֶה** and *chains of silver he (is) casting*, i. e. he makes for it silver chains. It is worthy of remark, that the first verb in this verse is put in the preterite tense, the second in the future, and the third in the participial form; by which is expressed with great precision the order in which each operation was performed.

20. **הַמַּסְכֵּן הַרּוּמָה** *the poor (as to) a gift*, i. e. he who is poor in gifts, who cannot give much.—**לְהַכִּיֵּן** inf. constr. Hiph. of the **עו** verb **כָּוֵן** with prep. **ל**.—**יָמוּט** fut. Niph. **עו**.

21. **הַבִּינוֹתָם** pret. Hoph. of **בָּנָה** pret. Hoph. of **בָּנָה**.—**יָדַע** fut. Kal of **יָדַע**.—**מִוְסָדָהּ** plur. constr. of the fem. noun **מוֹסָדָהּ** formed from the **פִּי** root **יָסַד** by prefixing **מ** (§ 518. 1.).

22. **הַיֹּשֵׁב** *who sits* (see **הַסֹּבֵב** Gen. 2:11.). The prophet here resumes the thread of his argument, which he had dropped at the close of verse 18, to expatiate on the folly of idolatry.—**יִמְתָּחֶם** fut. Kal with pron. suff. **ם**; the second radical has ( ), see **תִּשְׁמָעוּן** Deut. 1:17.—**לְשַׁבֵּת** inf. constr. Kal of **יָשַׁב** with prep. **ל** which takes ( ) by § 671.

24. **נָטַע** pret. Niph. of **נָטַע**.—**זָרַעוּ** pret. Pu'hal **ע** gutt.—**גִּזְעֵם** the Segholate **גִּזַּע** with pron. suff. **ם** (§ 591).—**רָבִישׁוּ** fut. Kal of **רָבַשׁ** for **רָבִישׁוּ** fut. Kal of **רָבַשׁ** (§ 349).—**תִּשְׁאַם** fut. Kal of **נָשָׂא** (p. 190) with pron. suff. **ם**, see **יִמְתָּחֶם** v. 22.

25. **תְּדַמֶּינָהּ** fut. Pi'hel of **דָּמָה** (see the word v. 18) with pron. suff. **נִי**.

26. **אֵלֶּה** *these* things, scil. which thou beholdest, i. e. the heavens and the stars.—**נִשָּׂא** imp. Kal of **נָשָׂא** on *high* for **לְמָרוֹם**.—**הַמִּצִּיָּא** *these* things, scil. which thou beholdest, i. e. the heavens and the stars.—**יָצָא** part. Hiph. of **יָצָא** with def. art.—**צָבָאם** see the word Gen. 2:1.—**לְבָבָם** see the word Gen. 11:6.—**מָרַב** see the word 7:22.—**אִישׁ לֹא נֶעְדָּר** *not one (star) is wanting*.

28. **קָצוֹת** Dec. II. a. plur. constr. of **קָצָה**.—**יִיגַע**, **יִיגַע** fut. Kal **פִּי** (§ 339).—**לְחַבּוּתָהּ** the fem. noun **חַבּוּתָהּ** formed from the **עו** root **בָּיַן** by prefixing **ח** (§ 522. 2. b.) with pron. suff. **ו** and prep. **ל** (§ 670. 2.).

29. **לֹא-עוֹץ** *to a no-powers*, i. e. to one destitute of strength; compare the expression **לֹא-עוֹץ** 10:15.

30. **יִפְשְׁלוּ** *they shall totally fail*, an emphatic construction consisting of the infinitive Kal and future Niph'al.

31. **קָהָה** m. plur. constr. act. part. Kal of **קָהָה** for **קָהָה** (see **וְהָאֵלֹהִים** Ps. 2:12.).—**יָרוּצוּ** fut. Kal **עו**.—**יָלְכוּ** fut. Kal of **יָלַךְ**.

## No. XLVII. Is. 42:1—9.

1. אָתְּמָהּ fut. Kal for אָתְּמָהּ on account of the following Makkeph (§ 70. 2. a.).—נִתְּחַי pret. Kal of נִתְּחַי (§ 333).—יִצְיֵא fut. Hiph. of יָצָא.

2. יִשָּׂא fut. Kal of נָשָׂא (p. 190).—וְלֹא יִשָּׂא and he shall not raise, scil. his voice; supply קוֹלוֹ from the second clause.

3. כְּבֵהָ faint, feeble, fem. adj. from the לָהּ root כְּבָהּ (§ 531).—יִכְבְּהָ fut. Pi'el of כְּבָהּ with suff. 3 pers. f. sing. and נ epenthetic (see §§ 484. 1., 489.).—וּפִשְׁתָּה כְּבֵהָ לא יִכְבְּנָהּ and a flickering wick he shall not extinguish; for the construction see וּמִעַץ הָרֵעָה וּגִ' Gen. 2:17.—לְאַמְתָּ the prep. לְ takes ( ) by § 670. 2.

4. יִרוּץ fut. Kal עוֹ.—לֹא יִכְהֶה וְלֹא יִרוּץ he shall not weary and shall not hurry, meaning he shall neither be indolent nor act precipitately, but on the contrary shall do all with earnestness of purpose and mature deliberation.—יִשִּׁים fut. Kal עוֹ. —יִיְהִלֶּה fut. Pi'el of יָהַל (§ 292).

5. נוֹטִידֵהֶם the expander of them, i. e. he who spreads them out, m. plur. constr. act. part. Kal of נָטָה, agreeing formally with the plur. excell. אֱלֹהִים, with pron. suff. הֶם.—צִאצְצֵיהָּ its productions, constr. of צִאצְצֵיִם a plur. noun formed from the פִּי root יָצָא by repeating the two last radicals (§ 518. 3.), with suff. 3 pers. f. sing.—לְעֵם the prep. לְ takes ( ) by § 671.

6. קָרָאתִיךָ pret. Kal לָא with pron. suff. הָ (§ 576).—אֶחְזֹק fut. apoc. Hiph. (§ 245).—אֶצְרֶךָ fut. Kal of the פָּנָה verb צָרַח with pron. suff. הָ (§ 476).—אֶתְנַךְ comp. of אֶתְנַח fut. Kal of נָתַח (328) and pron. suff. הָ, which as in the preceding verb causes the shortening of the ultimate vowel.

7. לְפָקְתָּ inf. constr. לְ gutt. with prep. לְ (§ 670. 2.).—עִירוֹת fem. plur. of עוֹר an adjective formed after the pret. Pi'el (§ 506), for עִירוֹת (§ 33. 1.).—לְהוֹצִיא inf. Hiph. of יָצָא with prep. לְ.—יֹשְׁבֵי הַחֹשֶׁךְ inhabitants of darkness, i. e. dwellers in dungeons, prisoners.

9. הָרְאִישֹׁנוֹת the former things, i. e. those things which were prophesied before; the feminine employed for a neuter.—מִגִּיד part. Hiph. of נִגַּד.—אֲשַׁמֵּעַ אֶתְכֶם I make you hear, i. e. I inform you.

## No. XLVIII. Is. 49:1—26.

1. לְאֲמִים plur. of אָמָּה (see § 101. 3. b.).—מִמְעֵי constr. of the noun מֵעִים used only in the plur. (see § 560) with prep. מִ.

2. וְיִשָּׂם fut. Kal of שָׂם with ו conv. (§ 401).—פִּי see the word Ps. 40:4.—הִדְּהָ fem. of the adj. הָדַר from the עָדָה root הִדָּר (§ 524), and

agreeing with חרב which is feminine (§ 495. 1.).—בצל ידו *in the shadow* (i. e. the hollow) *of his hand*.—ישימני fut. Kal of שים with pron. suff. יני (§ 104. 1.).

3. אֶתְפָּאֵר fut. Hithp. פ gutt. in pause (see הִתְבּוֹנֵן 1 : 3.).

4. כִּפֵּיתִי pret. Pi'hel of כָּפַה.—פָּעַלְתִּי *my recompense*, see 40 : 10.

5. לִשׁוּבָב inf. Pi'hel of שׁוּב with prep. ל. —וּיִשְׂרָאֵל לֹא יֵאָכֵף *and that Israel may not be taken away*; or, reading לוֹ for לֹא with the K'ri, and taking אָכַף in its more usual signification, *that Israel may be gathered to him*, which is favoured by the parallelism.—עֲזִי see עֲזָךְ Ps. 110 : 2.

6. נָקַל pret. Niph. of קָלַל with ( ) for ( ) under the first radical (§ 409).—מְהִינְתְּךָ inf. Kal of הִיחַ with prep. מ. (§ 466) and pron. suff. ד. —נָקַל מְהִינְתְּךָ לִי עַבְד־ *it is too little that thou shouldst be my servant*, see וְהִדְבַּר אֲשֶׁר וְגו' Deut. 1 : 17. and הִמְעַט מִכֶּם וְגו' Is. 7 : 13.—לְהִקָּרֵם inf. constr. Hiph. of עָרַם with prep. ל. —שְׂבָטִי plur. constr. of the Segholate שֶׁבֶט.—נִתְחַדֵּךְ pret. Kal of חָדַךְ (§ 333) with pron. suff. ד. —נָצָה see 7 : 18.

7. לְבוֹזָה constr. of בֹּזֵה an adjective formed after the infinitive (§ 502) with prep. ל. (§ 670. 2.).—לְבוֹזָה נַפְשִׁי *to the despised of every one*.—לְמַחְעַב גּוֹי *to him who makes the nation abhor*, i. e. who is the abhorrence of the nation.—וְקָמְנִי pret. Kal of עָרַם with ו conj. which has ( ) by § 684. 3. b.—יִשְׁתַּחֲוֶה fut. Hithp. of שָׁחָה (§ 461).—יִבְחָרְךָ fut. Kal with suff. 2 pers. m. sing. in pause (§ 484. 1.).

8. בַּעַת רְצוֹן *in a time of acceptance*, i. e. in an acceptable time (§ 607. 2.).—עֲנִיתִיךָ pret. Kal פ gutt. and לָהּ with pron. suff. ד. —אֶצְרֶךָ see the words 42 : 6.—נִחְלָה plur. of נִחְלָה Dec. IV. b., Class III.

9. יֵצֵא imp. Kal of יָצָא, for יֵצֵא by § 107. 2.—הִזְלֵה imp. Niph. of הִזָּל fut. Kal of רָעָה.—שְׂפִירִים plur. of שָׁפִי from the לָהּ root שָׁפָה (§ 533).—מְרִיעֵתָם a fem. noun formed from the root רָעָה by prefixing מ (§ 537) with pron. suff. הֶם.

10. יָכֵם fut. Hiph. of the פָּלַ and לָהּ verb נָכַה (p. 190) with pron. suff. הֶם.—מִרְחָמָם part. Pi'hel פ gutt. with ( ) under the first radical (see מִרְחָפָה Gen. 1 : 2.) and asyllabic pron. suff. הֶם, which causes the rejection of the second vowel (§ 476).—יִנְהַלֵּם fut. Pi'hel פ gutt. (§ 292) with pron. suff. הֶם, which also causes the rejection of the second vowel.

11. שָׁמַיִת pret. Kal of שָׁמַיִם.—דְּרִי־ constr. of דָּרִים plur. of דָּר (§ 575. 2. note) with suff. 1 pers. sing.—יִרְמֹךְךָ for יִרְמֹךְךָ (§ 100. 1. note) fut. Kal of רָחַם with the ך of the plur. term. retained, which causes the rejection of the ( ) of the preformative (§ 385).

13. רָעָה imp. Kal of רָבַח (§ 407).—גִּילִי imp. Kal עִי.—נָהַם pret. Pi'hel פ gutt. (§ 291).—עֲנִי plur. constr. of עָנִי with suff. 3 pers. m. sing., for עֲנִיךָ (§ 599).—יִרְהֶם fut. Pi'hel פ gutt. (§ 292).



15. **הִתְשַׁכְּחָה** fut. Kal לִּי gutt. with ה interrog. (§ 641).—**מִרְחֵם** inf. Pi'hel ע gutt. (see סִפְּרָה 9 : 6.) with prep. מ (§ 672).—**גַּם אֱלֹהֵי תִשְׁכַּחנָּה** although these (mothers) should forget.—**אֲשֶׁר־בָּחָהּ** for **אֲשֶׁר־בָּחָהּ** on account of the pause-accent on the ultimate (see תִּשְׁמַעֲנָה Deut. 1 : 17.), fut. Kal with pron. suff. הָ agreeing with צִיּוֹן in the preceding verse, which is feminine by § 494. II. 1. b.

16. **הִתְקַחְתִּיהָ** pret. Kal of תִּקַּח with suff. 2 pers. f. sing.

17. **מִהֲרֵהּ** pret. Pi'hel ע gutt. (§ 291).—**מִהֲרֵהּ בְּנִיךָ** thy children (i. e. inhabitants) shall hasten, scil. to return.—**יָצְאוּ** fut. Kal of יָצָא.

18. **שָׂאִי** imp. Kal of נָשָׂא (p. 190).—**כָּל־הֵם** all of them, referring to **בְּנֵיךָ**.—**חִי** an adjective from the חָי root (§ 524).—**אֲנִי** for **אֲנִי** by § 107. 4.—**חִי אֲנִי** (as) I (am) living, as I live.

19. **הִרְסִיתָהּ** for **הִרְסִיתָהּ** (§ 100. 1. note) a fem. noun formed after the Aramaic pass. part. (§ 504. 2.) with pron. suff. הָ.—**אֶרֶץ הִרְסִיתָהּ** the land of thy destruction, i. e. thy destroyed, desolated land (see מִלְחָמָהּ Deut. 1 : 41.).—**תִּצָּר** fut. Kal of יָצַר = צָר.—**מִבְּלִעֶיהָ** m. plur. constr. part. Pi'hel with suff. 2 pers. f. sing.—This verse may be closely rendered as follows: "Because (as to) thy ruined and desolate places and thy land laid waste—because (I say) then thou shalt be crowded with inhabitants, and they who would swallow thee up shall be far away." Here the reader will observe is an enallage personarum.

20. **שְׁפִלְיָהּ** constr. of the plural abstract noun שְׁפִלְיָהּ (see § 560) with suff. 2 pers. f. sing.—**בְּנֵי שְׁכִלְיָהּ** the children of thy bereavement, i. e. the children of which thou wast bereaved.—**צָר** pret. Kal of צָר.—**נָגַשׁ** imp. Kal of נָגַשׁ with ה parag. (see § 207. 1.).—**אֲשֶׁבָּה** fut. Kal of יָשַׁב with ה parag.

21. **בְּלִבְּךָ** constr. of לֵב with suff. 2 pers. f. sing. and prep. ב (see בְּגִבּוֹל Deut. 2 : 4.).—**גִּלְמוּדָהּ** one cut off, solitary, a quadriliteral formed by inserting the liquid ל (see § 545).

22. **נָשָׂא** fut. Kal of נָשָׂא (p. 190).—**אָרִים** fut. Hiph. of רוּם.—**נָס** the noun נָס with pron. suff. י (see לָבוּ Gen. 6 : 5.).—**הִבִּיאוּ** pret. Hiph. of בָּאוּ.—**בְּלִיָּהּ** constr. of בָּלוּ plur. of בָּת (p. 246) with suff. 2 pers. f. sing.

23. **אֲמִינֶיהָ** m. plur. constr. act. part. Kal with suff. 2 pers. f. sing.—**אֲפִים אֲרָצָה** for **אֲפִים אֲרָץ** the face (being) earthwards, i. e. with their faces to the ground. see the word v. 7.—**יִלְחָכוּ** fut. Pi'hel ע gutt. (§ 292) in pause (§ 107. 2.).—**יָדַעְתָּ** (*yā-dhā'-ht*) the ( ) under ע is Pattahh furtive (§ 23).—**יָבִשׁוּ** see the word 1 : 29.—**קָיוּ** m. plur. constr. act. part. Kal of קָוָה with suff. 1 pers. sing.—The last clause may be thus rendered: "And thou shalt know that I am Jehovah, (and) that they shall not be ashamed who wait on me."

24. הַיָּקֵחַ fut. Hoph. of לָקַח (§ 334) with ה interrog.—שְׂבִי צָדִיק *the captive of a just one*, i. e. of one who will have justice done to him, who will claim his rights; the abstract noun שְׂבִי *captivity* is here used instead of a concrete.

25. יִרְיֶבֶה fut. Kal עִי with pron. suff. הֶ, which causes the rejection of the first vowel (§ 104. 1.).—אֶת־יִרְיֶבֶךָ *with (him who) contends with thee*; supply אֲשֶׁר (see 10:1. ומִכְתָּבִים עִמָּל כָּתְבוּ).—אֲנִי אֶרְיֶב *I myself will contend*; the pronoun is employed for the sake of emphasis.—יִשְׁעֵי fut. Hiph. of the פִּי and לֵי gutt. verb יָשַׁע.

26. מִזִּנְיָהּ m. plur. constr. part. Hiph. of the פִּי and לֵי verb יָנָה with suff. 2 pers. f. sing. (p. 189).—וְהֵאכְלֹתִי אֶת־מוֹנֵיךָ אֶת־בָּשָׂרָם *and I will make thy oppressors eat their own flesh*; the Hiph'il of a transitive verb governs two accusatives (§ 148. 1.).—פְּעָעִים for פְּעָעִים (§§ 629. 2., 631. 1.).—יִשְׁכְּרוּךָ see תִּשְׁמְעוּךָ Deut. 1:17.—מוֹשִׁיעֶךָ part. Hiph. of יָשַׁע with pron. suff. הֶ.

No. XLIX. Is. 50:1—11.

1. מְנוּשִׁי the noun אָם with pron. suff. כֶּם (§ 590. 2.).—פְּשָׁעֵיכֶם m. plur. constr. act. part. Kal of נָשָׂא with suff. 1 pers. sing. and prep. מִ.—פֶּשַׁע plur. constr. Dec. III. a. of the Segholate פָּשַׁע with pron. suff. כֶּם.

2. קָצוּר קָצוּר the emphatic construction of an infinitive with a preterite.—מִפְדּוּתָהּ the fem. noun פָּדָה from the לָהּ root פָּדָה (§ 532) with prep. מִ.—קָצוּר קָצוּר יְדִי מִפְדּוּתָהּ *is my hand at all too short for redemption?* see וְהִדְבַּר אֲשֶׁר יִקְשֶׁה מִכֶּם Deut. 1:17.—וְאֵם־אֵין־בִּי כֹחַ *or is there no strength in me?* see אֵם לֹא 10:9.—לְהַצִּיל inf. constr. Hiph. of נָצַל with prep. לִי.—אֲשִׁים fut. Kal עִי.—אֲשִׁים נְהָרוֹת מְדִבֵּר *I make rivers a desert*, see וְלִשְׁמִי מִרְמָס וְגו' 10:6.—מֵאֵין מֵאֵין *from not (being) water*, i. e. for want of water.—תָּמֹת fut. apoc. Kal of מָוֶה (§ 385).

4. לְדַעַת inf. constr. Kal of יָדַע (§ 350) with prep. לִי which has ( ) by § 671.—לְעוֹת inf. constr. Kal עִי with prep. לִי as in the word preceding.—לְעוֹת אֶת־יָדְךָ דָּבַר *to assist the weary (with) a word*, scil. of comfort.—יִעִיר fut. Hiph. of עָוָר.—לְשֹׁמֵעַ inf. constr. Kal לֵי gutt. with prep. לִי (§ 670. 2.).

5. מְרִיתִי pret. Kal of מָרָה.—נִסְגָּתִי pret. Niph. עִי.

6. לְחַיִּי m. plur. part. Hiph. of חָיָה (p. 190) with prep. לִי.—לְחַיִּי dual constr. of לָחִי with suff. 1 pers. sing. and ו conj. (§ 684. 1.).—וְרָק the ו conj. takes ( ) by § 684. 3. b.

7. יַעֲזֹר־ fut. Kal פ' gutt. with the Hholem of the second radical shortened into Kamets Hhatuph by § 70. 2. a.—שָׁמְתִי— see the word 49 : 11.—פָּחַלְמִישׁ a quadriliteral formed by the insertion of ל (see גִּלְמִיָּה 49 : 21.) with the prep. פ which takes the vowel ( ) by § 670. 1.—וָאֲדַע fut. Kal of יָדַע with ו conv. (§ 214. 3.).—אֲבוֹשׁ fut. Kal of בּוֹשׁ (§ 363).

8. יָרִיב fut. Kal עי.—נַעֲמָדָה fut. Kal פ' gutt. with ה parag.—בַּעַל lit. *the master of my cause*, i. e. my opponent at law.—יָפֵשׁ fut. Kal of נָפֵשׁ.

9. יִבְלֶה fut. Kal of בָּלָה.—יֹאכְלִים fut. Kal פֶּא with pron. suff. ךּ, which causes the rejection of the second vowel (§ 476).

10. יִרָא see the word Gen. 22 : 12.—יִרָא בָכֶם מִי בֵּינְכֶם *who among you (is) a fearer of Jehovah?*—חֲשִׁכִּים plur. of the fem. noun חֲשִׁכָה (see § 557), for בְּחֲשִׁכִּים (*in tenebris*) *in darkness*.

11. לָכוּ imp. Kal of יָלַךְ.—אֲשַׁכֶּם the noun אִשׁ with pron. suff. כֶּם, on the reception of which the ( ) of the noun is shortened into ( ) to form a mixed syllable.—בְּעֶרְתָּם pret. Pi'hel of בָּעַר (§ 291).—מִיָּדִי *this (which follows) ye shall receive from my hand*.—תִּשְׁכָּבוּן see תִּשְׁמְעוּן Deut. 1 : 17.

## No. L. Is. 52 : 13—15., 53 : 1—12.

### Chap. 52.

13. יָרוּם fut. Kal עי.—נָשָׂא pret. Niph. of נָשָׂא.

14. מִשְׁחַת מִשְׁחַת constr. of מִשְׁחַת Dec. II. c.—מִרְאֵהוּ constr. of מִרְאֵה with pron. suff. ךּ (see עֵלָהוּ Ps. 1 : 3.).—כִּן־מִשְׁחַת מֵאִישׁ מִרְאֵהוּ *so (was) the disfigurement of his aspect (greater) than a man*, i. e. his aspect was so much more disfigured than any man's; the word מִרְאֵהוּ is transposed by synchysis (see וְהַמְבּוֹל הָיָה מִיָּם וְגו' Gen. 7 : 6.). This and the corresponding clause which follows are introduced parenthetically.

15. יָדָה *so*, referring to the כָּאֲשֶׁר *as* of the preceding verse.—יָדָה fut. Hiph. of the פָּנָה and לָהּ verb נָזַח (p. 190).—פִּיָּהֶם constr. of the noun פִּה with pron. suff. ךּ (see p. 246).—הִתְבּוֹנֵן see הִתְבּוֹנֵן 1 : 3.

### Chap. 53.

1. לְשִׁמּוֹעָתוֹ for לְשִׁמּוֹעָתוֹ the noun שְׁמוּעָה (§ 504. 1.) with pron. suff. ךּ and prep. ל (§ 670. 2.).

2. וַיַּעַל fut. Kal of עָלָה with ו conv. (§ 442).—מֵאֲרֵץ צִיָּה *from dry ground* (§ 607. 2.).—נִרְאָהוּ fut. Kal of רָאָה with pron. suff. ךּ which causes the rejection of the third radical (§ 489).

3. נִבְּיָה part. Niph. לָהּ.—וְהָדַל constr. of the adj. הָדַל Dec. III. b. with ו conj. which takes ( ) by § 104. 4. c.—מִכְאָבוֹת plur. of מִכְאָב a noun which forms its plural in either יִם or וֹת (§ 558).—וְיָדוּעַ constr. of יָדוּעַ pass. part. Kal with ו conj. (§ 684. 2).—הָלִי for הָלִי on account of the pause-accent (§ 107. 4.).—וּכְמִסְתָּר part. Hiph. for מִסְתָּר (§ 247) with prep. כּ and ו conj. (§ 684. 1.).—מִמֶּנּוּ prep. מִן with suff. 3 pers. m. sing.—וּכְמִסְתָּר פָּנִים lit. *and like one causing to hide the face from him*, i. e. like one who makes others hide their faces from him.—חֲשַׁבְנָהּוּ for חֲשַׁבְנָהּוּ, here ( ) is written instead of the final ( ו ) of the verb, on account of the suffix, as in the third pers. plur. of the future (see § 485).

4. וּמִכְאָבֵינוּ סִבְלָם *and as to our sorrows he bore them* (see וּמִעֵץ הָדָעָה and Gen. 2 : 17.).—מִפְּדָה constr. of מִפְּדָה (§ 572. note) part. Hoph. of the פָּ and לָהּ verb נָכַדָה (see p. 190).

5. מְחַלּ part. Pu'hal עָל מִפְּשָׁעֵינוּ plur. of the Segholate פָּשַׁע with suff. 1 pers. plur. and prep. מ.—מִוֶּסֶר constr. of מִוֶּסֶר Dec. II. b. from the פִּי root יָוֶסֶר (§ 518. 1.).—מִוֶּסֶר שְׁלוֹמֵנוּ *the chastisement of our peace*, i. e. by which our peace is obtained.—נִרְפָּא־לָנוּ *it is healed to us*, i. e. we are healed.

6. תְּעִינוּ the pron. adj. כָּל with suff. 1 pers. plur. (§ 601).—תַּעֲדָה pret. Kal of תָּעַד.—אִישׁ every one, here taken collectively.

7. נָגַשׁ pret. Niph. of נָגַשׁ.—פִּירִי see the word 11 : 4.—יִבְלֵי fut. Hoph. of יָבַל.—נִאֲלָמָה f. part. Niph. פֿ gutt. with ( ) under the first radical (§ 275).

8. וּמִשְׁחָהּ fut. Pi'hel of שִׁחַּת מִי.—שִׁחַּת וְאֶת־דִּירוֹ מִי this passage may be rendered as follows : *for the sake of oppression and of condemnation he was seized; and who considered his race?*

9. קָבְרוּ the Segholate קָבַר with pron. suff. וּ (§ 591).—בְּמִתֵּיהֶם plur. of מִיתָ with suff. 3 pers. m. sing. and prep. ב.—עַל־אַשֶּׁר although, for עַל־כֵּן (comp. Ps. 42 : 7.).

10. דִּבְּאוּ inf. Pi'hel with pron. suff. וּ.—הִחֲלֵהּ for הִחֲלֵהּ, the final ה being changed into י (see § 439. 1.) even in the third person, as in Syriac.—הִשִּׁים fut. Kal עָלֵי.

11. צַדִּיק עַבְדִּי constr. of עָבַד Dec. III. a. with prep. מ.—צַדִּיק עַבְדִּי *the righteous one my servant*, i. e. my righteous servant.—נְעֻלָּתָם plur. of נָעַל with suff. 3 pers. m. plur. (see סְבִלָתָם Ex. 1 : 11.) and ו conj. (§ 104. 4. c.).

# No. LI. Is. 60 : 1—22.

1. אֲוִרִי id. of אֲוִר imp. fem. Kal עָל agreeing with צִיּוֹן understood.—אֲוִרִי id. of the intransitive אָוַר verb אָוַר (see § 384).



2. וְעֶרְפֶּל a quadriliteral formed by affixing the liquid ל (§ 545) with ו conj. (§ 104. 4. c.).—לֹא־מִירָאָה see the word 49:1.—יִרְאָה fut. Niph. פ gutt. and לָהּ.

3. זָרַח the Segholate זָרַח with pron. suff. הָ (§ 591).

4. שָׁאִי imp. Kal of נָשָׂא (p. 190).—רָאִי id. of רָאָה.—וּבְלִתִּיהָ constr. of בָּת (p. 246) with suff. 2 pers. f. sing. and ו conj. (§ 684. 1.).—תִּאֲמָנָה for תִּאֲמָנָה (see § 235. 1.), fut. Niph. of אָמַן, whose final ך becomes assimilated like that of נָתַן (§ 333); the Dagghesh which should be inserted in נ being omitted, the short vowel ( ) forms a simple syllable by means of the pause-accent.

5. תִּרְאִי fut. Kal of the פ gutt. and לָהּ verb רָאָה.—וְנִדְהָרְתָּ pret. Kal with ו conv. pret. (§ 219).—חִילִי constr. of חִיל (§ 569. d. note).

6. גַּמְלִים plur. of גָּמַל (§ 574. note).—תִּכְסֶּפֶךָ fut. Pi'hel of the לָהּ verb כָּסָה with pron. suff. הָ, which causes the rejection of the third radical (§ 489).—בִּכְרִי plur. constr. of בָּכַר Dec. I. d.—יִשְׁאֹוּ fut. Kal of נָשָׂא.

7. אֵילֵי plur. constr. of אֵיל.—יִשְׁרְתִּינָהּ fut. Pi'hel with ך of the plur. term. retained before the suff. of the 2 pers. f. sing. (§ 485).—עַל־רִצּוֹן = לְרִצּוֹן *acceptably* (see § 664. 4.).—עַל־רִצּוֹן מִזְבְּחִי *they shall acceptably ascend my altar*.—תִּפְאָרְתִּי the fem. noun תִּפְאָרֶת formed by prefixing ת (§ 510. 2.) with suff. 1 pers. sing. (see מִלְאֲכֶתָּה Gen. 2:2.).

8. בָּעֵב for בְּהָעֵב (§ 670. 1.).—תַּעֲוִינָהּ fut. Kal עוּ.

9. יִקְוֶה fut. Pi'hel of קָוָה.—לְהִבִּיאַתִּי inf. constr. Hiph. עוּ with prep. ל. —כִּי *who*, employed as a relative (§ 638).—פָּאֲרָה pret. Pi'hel פ gutt. with suff. 2 pers. f. sing. in pause (§ 480. 2.).

10. וּבָנֶי pret. Kal of בָּנָה with ו conj. (§ 684. 3. a.).—הִבִּיתִּיהָ pret. Hiph. of נָכַה (p. 246) with suff. 2 pers. f. sing.—רַחֲמִיתִּיהָ pret. Pi'hel פ gutt. (§ 291) with pron. suff. as in the word preceding.

13. כְּבוֹד הַלְבָּנוֹן *the glory of Lebanon*, meaning its trees.—לְפָאֵר inf. Pi'hel פ gutt. with prep. ל.

14. שָׁחוּחַ *submissively*, inf. constr. used adverbially (see § 662).—הִשְׁתַּחֲוִי מ. plur. part. Pi'hel of עָנָה with suff. 2 pers. f. sing.—שָׁחָה pret. Hithp. of שָׁחָה (§ 461).—מִנְאֲצִיחַ מ. plur. part. Pi'hel פ gutt. (see מִרְחֶפֶת Gen. 1:2.) with suff. 2 pers. f. sing.

15. תַּחַת הַיּוֹתֵךְ *because of thy being*, i. e. since thou wast.—נָאֹוּ constr. of נָאֹוּ from the לָהּ root נָאָה (§ 539) with prep. ל (§ 670. 2.).—וְדוּרָה the conj. ו takes ( ) by § 684. 3. b.

16. תִּינָקִי fut. Kal פִּי (§ 339).—מוֹשִׁיעַ part. Hiph. of יָשַׁע with pron. suff. הָ.

17. אֶבְנֵי fut. Hiph. עוּ.—אֶבְנִים plur. of the Segholate אָבַן.—וְשָׁמְתִי וְשָׁמְתִי פְקֻדָּתְךָ שְׁלוֹם וְנִגְשִׁיךָ צְדָקָה.—וְשָׁמְתִי פְקֻדָּתְךָ שְׁלוֹם וְנִגְשִׁיךָ צְדָקָה pret. Kal of שָׁם with ו conv. pret.—*and I will make thy office peace, and thy exactors justice*, i. e. I will make

thy officers peaceful and thy exactors just; abstracts for concretes (see *תהו ובהו* Gen. 1:2.).

18. *בְּגִבּוֹרֵיךָ* plur. of *גִּבּוֹר* with suff. 2 pers. f. sing. and prep. *בְּ* (see *בְּגִבּוֹרֶיךָ* Deut. 3:24.).—*שְׁעָרֶיךָ* plur. of the Segholate *שַׁעַר* with suff. 2 pers. f. sing. (§ 590. 2.).

19. *יֵאָר* fut. Hiph. of *אָר*.—*לְתַפְאֲרֶתְךָ* the noun *תַּפְאֲרֶת* with pron. suff. *יְךָ* (see *תַּפְאֲרֶתִי* v. 7.) and prep. *לְ*.

21. *יִירָשׁוּ* fut. Kal *פִּי* (§ 339).—*מַטְעֵי* plur. constr. of *מַטֵּעַ* a noun formed from the *פָּל* root *נָטַע* (§ 517) with suff. 1 pers. sing.

22. *עָתָה* see *עָתָה* Ps. 1:3.—*אֶחָדְשֶׁנָּה* fut. Hiph. of *הוֹשׁ* with suff. 3 pers. f. sing. and *נ* epenthetic (§ 484. 1.).

No. LII. Is. 61:1—11.

1. *לְשִׁבּוּרֵי* m. plur. constr. part. Niph. with prep. *לְ*.—*לְשִׁבּוּרֵי* (§ 550) m. plur. pass. part. Kal of *שָׁבַד* with prep. *לְ* (§ 670. 2.).—*פֶּקַח-קוֹחַ* an *opening wide*, a noun formed by reduplicating the two last radicals.

2. *שָׁנָה* constr. of *שָׁנָה* Dec. IV. *d.*—*לְנַחֵם* inf. constr. Pi'hel *ע* gutt. (see *כַּעֲדָה* 9:6.) with prep. *לְ*.

3. *לָשׁוֹם* inf. constr. Kal *עו* with prep. *לְ* (§ 671).—*לָתֵת* inf. constr. Kal of *נָתַן* (§ 333) with prep. *לְ* as in the word preceding.—*וְקָרָא* pret. Pu'hal *ע* gutt. and *לֹא* with *ו* conv.

4. *וּבָנָה* see the word 60:10.—*הַרְבּוֹת* plur. constr. of *הִרְבָּה* (see § 41).—*יִקְוִמְמוּ* fut. Pi'hel *עו* *הַרְבֵּה* *desolate cities* (§ 607. 2.).

5. *רָעָה* pret. Kal of *רָעָה*.

6. *יֵאמַר לָכֵם* *it shall be said to you*, i. e. *ye shall be called*.—*וּבְכִבּוֹדֵם* constr. of *כָּבוֹד* with pron. suff. *יָם*, prep. *בְּ* (see *בְּגִבּוֹרֶיךָ* Deut. 3:24.), and *ו* conj. (§ 684. 3. *a.*).

7. *בְּשִׁתְּכֶם* the Segholate *בָּשַׁת* with pron. suff. *יָם* (see *רָחַבָה* Gen. 6:15.).—*וּבְכַלְמָה* and (instead of) *confusion*, supply *תָּחַת* from the first clause.—*יִרְנּוּ* fut. Kal of *רָנַן*.—*הֵלֶקֶם* *their portion*; an enallage personarum, or sudden change from the second person to the third.

8. *בְּאַמָּת* the prep. *בְּ* takes ( ) by § 670. 2.

9. *נִדְּעָה* pret. Niph. of *יָדַע*.—*רֵאיוֹתָם* m. plur. constr. act. part. Kal of *רָאָה* with pron. suff. *יָם*.—*יִפְרִי־וֹם* fut. Hiph. of *נָכַר* with suff. 3 pers. m. plur.—*בְּרַךְ* see the word Ex. 20:11.—*כִּי הֵם זֵרַע בְּרַךְ יְהוָה* *for they are the seed (which) Jehovah has blessed*, supply the relative *אֲשֶׁר*.

10. *שׁוֹשׁ אֲשִׁישׁ* inf. and fut. Kal of *שׁוֹשׁ*—*שׁוֹשׁ*, an intensitive construction.—*תִּגְלֵל* *be joyful*, fut. apoc. Kal of *גִּיל* (§§ 208, 401).—*בְּגִדֵי*

plur. constr. of the Segholate בָּגָד מְלִכִּי (see Ps. 2:2).—כְּחֶתֶן for כְּהֶתֶן (§ 631. 1.).—יִכְהֶךְ fut. Pi'el ע' gutt. (§ 292).—תַּעֲדָה fut. Kal פ' gutt. and לָהּ.—כְּלִי plur. of כֶּלִּי (see Deut. 1:41.) with suff. 3 pers. f. sing.

11. תוֹצִיא fut. Hiph. of יָצָא.

#### No. LIII. Is. 63:1—6.

1. מֵאֲדָם the prep. מ' takes ( ) by § 672.—הַמּוֹץ constr. pass. part. Kal.—בְּגָדִים הַמּוֹץ *bright red of vestments*, i. e. with clothes of a bright red, scil. with blood.—לְהוֹשִׁיעַ inf. Hiph. of הָיָה and ל' gutt. verb יָשַׁע with prep. ל'.

2. כְּדֹרֶךְ בָּגָת—מִדּוּעַ אָדָם לִלְבוּשָׁךְ *wherefore is red upon thy dress?*—כְּדֹרֶךְ (the garments of) *one treading in the wine-press*, a noun in the construct understood (see הַזִּבְנוֹן 10:34.).

3. וַיַּעֲמִים plur. of עָם with prep. מ' (§ 672) and ו' conj. (§ 684. 3. a.).—בְּהִמְתִּי constr. of הִמָּה Dec. IV. d. with suff. 1 pers. sing. and prep. ב' (§ 670. 2.).—יִזּוּ fut. apoc. Kal of the פָּלַח and לָהּ verb נָזַח (p. 190).—נִצָּחָם the Segholate נִצַּח with pron. suff. הֶם (§ 591).—אֶגְאָלְתִּי pret. Hiph. of גָּאָל, for הִגְאָלְתִּי (§ 243).

4. בְּלִבִּי the noun לֵב with pron. suff. יָי (see לָבוּ Gen. 6:5.) and prep. ב'.—בָּאָה pret. Kal of בָּאָה.

5. אֶצִּיט fut. Hiph. of צָבַט.—אֶשְׁתּוֹמֵם fut. Hithp. of the עָע verb שָׁמַם whose first radical is ש' (see § 151. 1.).—וְהוֹשִׁיעַ fut. Hiph. of יָשַׁע with ו' conj.

6. אָבוֹס fut. Kal עָו.—וְאֶשְׁפֹּרֵם fut. Pi'el with pron. suff. הֶם (§ 479) and ו' conj. (§ 684. 3. b.).—אֶרְרֶה fut. Hiph. of רָרָה.

### JEREMIAH.

#### No. LIV. Jer. 23:1—8.

1. רֹעִים plur. of רָעָה.—מְסִיחִים for מְפִיחִים (§ 100. 1. note) plur. Dec. II. d. of מָפִיץ part. Hiph. of פָּוֵץ.

2. הָרֹעִים *who feed*, see הִסְבֵּב Gen. 2:11.—הִפְצִחָם pret. Hiph. of פָּוֵץ.—תִּדְחֹחֶם for תִּדְחֹחֶם fut. Hiph. of דָּחָה with suff. 3 pers. m. plur.—הֲנִי the interjection הֵן with suff. 1 pers. sing. (§ 682. 1.).—הֲנִי פָקֵד *behold I am about to visit*; a participle with a noun or pronoun, especially

when preceded by the particle הנה, frequently has the force of a future (see והנני משהיהם Gen. 6 : 13.)—מַעֲלֵיכֶם see the word Is. 1 : 16.

3. נָדַחְתִּי pret. Hiph. of נָדַח.—אֲשֶׁר הִדַּחְתִּי אֹתָם שָׁם—*which I have driven them there*, i. e. whither I have driven them.—וַיְהַשִּׁיבֵנִי pret. Hiph. of שׁוּב with ו conv. pret., which takes ( ) by § 104. 4. c.—אֶתְהַדֵּן the illustr. part. אָת with suff. 3 pers. f. plur. referring to the fem. collective צֶאֱן.—וַיִּהְיֶה plur. constr. of נָה with pron. suff. הֵן.—וַיִּפְּרוּ וַיִּרְבוּ pret. Kal לָה with ו conv. pret.; the first conjunction takes *u* by § 684. 3. a.

4. וַיִּהְיֶה לִּי for וַיִּהְיֶה לִּי pret. Hiph. עַל with ו conv. pret. (see וַיְהַשִּׁיבֵנִי v. 3.)—רָעוּ pret. Kal of רָעָה with suff. 3 pers. m. plur.—וַיִּרְאוּ fut. Kal פִּי (§ 339)—וַיִּחַתּוּ fut. Kal of the פִּי gutt. and עָלַ verb הָתַת (§ 406).

5. בָּאִים m. plur. act. part. Kal of בָּא.

6. תִּשָּׁע fut. Niph. of the פִּי and לֵ gutt. verb יָשַׁע, agreeing in the fem. sing. with the noun יְהוּדָה here signifying a *country* (§ 494. II. 1.) and thence its *inhabitants*.—לְבָטָח the prep. לֵ takes ( ) by § 671.—שָׁמוּ see the word 2 : 19., the initial dental takes Daghes by § 35.—אֲשֶׁר יִקְרָאוּ *which one shall call him*, i. e. by which he shall be called.—צִדְקָנוּ the Segholate צִדֵּק with suff. 1 pers. plur. (§ 591).

7. חַי־הַיְיָ as the Lord lives, see חַי־אֲנִי Is. 49 : 18.

8. הִבִּיא pret. Hiph. of בָּא.—מֵאֶרֶץ צָפֹנָה *from the land towards the north*.—וַיִּהְיֶה נָדַח pret. Hiph. of נָדַח with suff. 3 pers. m. plur.

#### No. LV. JER. 31 : 31—40.

31. וַיִּכְרַחְתִּי for וַיִּכְרַחְתִּי (§ 77. 1. a.), pret. Kal of כָּרַח with ו conv. pret. connecting it to the part. בָּאִים, which has here the force of a future (see § 219 and הִנְנִי פָקֵד 23 : 2.).

32. אֲבֹתֵיהֶם for אֲבֹתֵיהֶם (see סְבֻלָּתָם Ex. 1 : 11.) constr. of אֲבוֹת plur. of אָב (p. 245) with suff. 3 pers. m. plur.—וַיִּהְיֶה הַחֲזִיקִי inf. constr. Hiph. for הַחֲזִיק with pron. suff. הִי, or pret. Hiph. for הַחֲזִיקָתִי (see § 225).—וַיִּפְּרוּ inf. constr. Hiph. of פָּרַח with pron. suff. הֵם and prep. לֵ. אֲשֶׁר־הִמָּה הִפְּרוּ אֶת־בְּרִיתִי.—פָּרַח gutt. verb עָלַ and עָלַ pret. Hiph. of the עָלַ and עָלַ gutt. verb פָּרַח.—*which covenant of mine they broke*.

33. הֵם *those*, pron. 3 pers. m. plur. with def. art. used as a demonstrative.—בְּקִרְבָּם the Segholate קָרַב with pron. suff. הֵם (§ 591) and prep. בִּ. אֶתְהַבְּנָה the noun לָבַב with pron. suff. הֵם (see לָבַב Gen. 6 : 5.).—וַיִּפְּרוּ fut. Kal with suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.); on the rejection of the Hholem of the second radical, its place is supplied by its homogeneous ( ) instead of ( ).



34. יָדַע imp. Kal of יָדַע for יָדַעַם (§ 100. 1. note), which see Gen. 11:6.—יָדַע fut. Kal פִּי.—לְמַקְטָנִם constr. of the adj. קָטָן with pron. suff. ׀ and the compound preposition לִּם (see לְמִיּוֹם Is. 7:17.).—לְעוֹנָם the noun עוֹן with pron. suff. ׀ and prep. לִּי which takes ( ) by § 104. 4. c.—אֶזְכֹּר (*ěz-côr*), the Hholem of the second radical is shortened into Kamets Hhatuph by § 70. 2. a.

35. יוֹמָם by day, adv. (§ 664. 1.).—יָדַע fut. Kal of the פֿ gutt. and לָה verb דָּמָה act. part. Kal לִי gutt.

36. יָמָשׁוּ for יָמֻשׁוּ fut. Kal עוֹ.—מְדִירוֹת inf. constr. Kal of דָּרָה with prep. מִ (§ 644).

37. יָמָדוּ fut. Niph. of מָדַד.—מוֹסְדֵי plur. constr. of מוֹסֵד a noun formed from the פֿ root יָסַד by prefixing מִ (§ 518. 1.).

38. After יָמִים are inserted the vowels of the word בָּאִים (the letters being supplied in the margin), which appears to be wanting (see § 71).—בָּנָה pret. Niph. of בָּנָה.

39. נָסַב pret. Niph. of סָבַב.

40. מוֹרָתָה *eastwards*, the noun מוֹרָה with ה directive (§ 643).

#### No. LVI. JER. 33:16—26.

16. תָּנֻשַׁע וְגו' see 23:6.

18. מַעֲלָה part. Hiph. פֿ gutt. and לָה.—זָבַח see שָׁמוּ 23:6.—כִּלְיֵהִימִים (Fr. *tous les jours*), *every day*, i. e. always, for ever.

20. תִּפְרוּ fut. Hiph. of פָּרַר.—לְבַלְתִּי see the word Gen. 3:11.—וּלְבַלְתִּי הִיּוֹת *so that there shall not be*.

21. תִּפֹּר for תוֹפֵר fut. Hoph. of פָּרַר.—כְּסֹאֵךְ see פְּסָאֵךְ Ps. 45:7.

22. יָמַד fut. Niph. of מָדַד.—אֶרְבֶּה fut. Hiph. לָה.

24. רָאִיתָ pret. Kal of רָאָה.—יִנְאָצוֹן fut. Kal with ן retained in pause (see תִּשְׁמְעוֹן Deut. 1:17.).

25. בְּרִיתִי pret. Kal of בָּרָה = בָּרָא, for בְּרִיתִי.—שָׁמַתִּי see the word Is. 60:17.

26. מִקְחָתָ inf. Kal of לָקַח (§ 334) with prep. מִ.—אָשִׁיב fut. Hiph. of שׁוּב.—רַחֲמֵתֶיךָ see רַחֲמֵתִים Is. 60:10.

## HOSEA.

## No. LVII. Hos. 1:1—9.

2. דָּבַר inf. constr. Pi'el for דָּבַר (§§ 70. 2. a., 239.).—לֵךְ imp. Kal of יָלַךְ.—קַח id. of לָקַח (§ 334).—אָשָׁת constr. of אִשָּׁה (p. 245).—זָנָה inf. abs. Kal placed before its future for the sake of emphasis.

3. יָלַךְ fut. Kal of יָלַךְ with ו conv. (§ 349).—רָקַח fut. Kal of לָקַח (§ 334).—וַתֵּלֶךְ וַתִּהְיֶה see the words Ex. 2:2.

4. דָּמִי plur. constr. Dec. II. a. of דָּם.—הִשְׁבַּחְתִּי pret. Hiph. for הִשְׁבַּחְתִּי (§ 77. 1. a.).

6. אוֹסִיף fut. Hiph. of רָסַף.—אָרְחָם fut. Pi'el ע' gutt. (§ 292).—אָשָׂא fut. Kal of נָשָׂא.

7. הוֹשַׁעְתִּים pret. Hiph. of יָשַׁע with suff. 3 pers. m. plur.

## No. LVIII. Hos. 2:1—25.

1. יָמַר see the word Jer. 33:22.—בְּמָקוֹם constr. of מָקוֹם Dec. II. d. with prep. בּ (§ 670. 2.).

2. שָׁמוּ pret. Kal of שָׁם.—עָלָה id. of עָלָה.

4. רִיבוּ imp. Kal ע' רִיבוּ see the word Is. 50:1.—אָשְׁתִּי constr. of אִשָּׁה with suff. 1 pers. sing. (p. 245).—וְתִסְרִי in order that she may remove, fut. apoc. Hiph. of סָרָה (§ 393) with ו conj. (see וְתִינָק Ex. 2:7.).—נִאֲפֹפִיָּה constr. of the plur. quadriliteral נִאֲפֹפִים formed by reduplicating the last radical (§ 542) with suff. 3 pers. f. sing.

5. אֶפְשִׁיטָנָה fut. Hiph. with suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.).—הִצְגִּיתִּיהָ pret. Hiph. of נָצַג with pron. suff. הָ.—הוֹלִדָּהּ inf. Niph. of יָלַד with pron. suff. הָ.—שָׁתִּיהָ for שָׁתִּיתָה pret. Kal of נָשָׂת with pron. suff. הָ.—הִמְתִּיתָהּ pret. Hiph. of מָוַת with pron. suff. הָ, for הִמְתִּיתָהּ (§ 391).

7. זָנָתָה pret. Kal of זָנָה.—הוֹבִישָׁהּ pret. Hiph. of יָבַשׁ.—הוֹרָתָם f. act. part. Kal of הָרָה with suff. 3 pers. m. plur.—אֶלְכָּה fut. Kal of יָלַךְ with ה parag.—מֵאֲהָבִי m. plur. part. Pi'el ע' gutt. with suff. 1 pers. sing.—לִחְמִי the Segholate לֶחֶם with pron. suff. יָ.—וַיִּמְרִי constr. of מֵרִם (p. 246) with suff. 1 pers. sing. and ו conj. (§ 684. 3. a.).—פְּשָׁתִּי the noun פְּשָׁתָהּ with the asyllabic pron. suff. יָ, which causes the rejection of the final הָ by § 77. 3.

8. שֶׁנָּה act. part. Kal of שִׁנֵּה.—*behold I am about to hedge up*, see פָּקַד הנני Jer. 23 : 2.—דֶּרֶכְךָ pret. Pi'el with suff. 3 pers. m. plur. (§ 477. 1.); the second radical is without Daghesch by § 33. 1.—

9. תִּשְׁוֶה fut. Hiph. of נָשָׂה.—בִּקְשָׁתָם pret. Pi'el with suff. 3 pers. m. plur. (§ 477. 1.); the second radical is without Daghesch by § 33. 1.—טוֹב לִי אִז מֵעַתָּה *it was better with me then than now*; the comparison is denoted by the prep. מִן (§ 608).

10. תִּירוֹשׁ a noun formed from the פִּי root יָרַשׁ by prefixing ת (§ 518. 2.).—יִצְהָר a noun formed by prefixing י (§ 512).—הִרְבִּיתִי pret. Hiph. of רָבָה.—עָשׂוּ pret. Kal of עָשָׂה.—וְזָהָב *and the gold (which) they wrought*, supply the relative אֲשֶׁר; the verb in the plural refers to the people taken collectively.

11. הִצְלִיתִי pret. Hiph. of נָצַל.—לְבַסֹּתָ inf. constr. Pi'el of בָּסָה with prep. ל. —עָרְוָתָה constr. of עָרָה from the לָה root עָרָה (§ 532) with suff. 3 pers. f. sing.

12. נִבְלָתָהּ for נִבְלוּתָהּ (§ 100. 1. note).—נִצִּילָנָה fut. Hiph. of נָצַל with suff. 3 pers. f. sing. and נ epenthetic.

13. הִשְׁפַּתִּי see the word 1 : 4.—הִדְּשָׁה the Segholate הִדְּשׁ with suff. 3 pers. f. sing. (see רָחֲבָה Gen. 6 : 15.).

14. הִשְׁמַתִּי Hiph. of שָׁמַם.—אֶתְנָה a noun formed by prefixing א (§ 538).—אֶכְלָתָם pret. Kal with suff. 3 pers. m. plur. (§ 476).

15. וְתָעַד fut. Kal of עָדָה with ו conv. (§ 442).—וְתָלָהּ see וְגִלָּהּ 1 : 3.

16. מִפְּתִיָּה part. Pi'el of פָּתָה with suff. 3 pers. f. sing., upon the addition of which the final ה of the participle is changed into י (see § 439. 1.).—הִלְכָּתִיָּה for הוֹלִכָּתִיָּה pret. Hiph. of יָלַךְ with suff. 3 pers. f. sing.—לְבָהּ see לְבוֹ Gen. 6 : 5.—דְּבַרְתִּי עַל-לְבָהּ *I will encourage her*, see Is. 40 : 2.

17. תִּקְוָה a noun formed by prefixing ת (§ 537).—עֲנָתָה pret. Kal of עָנָה.—עָלִיתָהּ inf. constr. Kal of עָלָה with suff. 3 pers. f. sing.

19. הִסְרָתִי pret. Hiph. of סָרָה.—שָׁמוֹת see the word Ex. 1 : 1.—מִפְּתִיָּה constr. of פָּתָה with suff. 3 pers. f. sing. (see p. 246) and prep. מ. —בְּשָׁמָם the noun שָׁם with suff. 3 pers. m. plur. (see שָׁמוֹ Gen. 2 : 19.) and prep. ב. (§ 670. 2.).

20. וְכִרְתִּי see the word Jer. 31 : 31.

21. אֶרְשָׁתִּי pret. Pi'el with suff. 2 pers. f. sing.

22. בְּאַמּוּנָה the prep. ב takes ( ) by § 670. 2.

25. וְרַעֲתִיָּה pret. Kal with pron. suff. הָ (§ 476).—רַהֲמָתִי see the word Is. 60 : 10.

## No. LIX. Hos. 3:1—5.

1. לָךְ see the word I:2.—אֶהְיֶה f. constr. pass. part. Kal for אֶהְיֶה. —מִנְאֶפֶת fem. part. Pi'hel ע' gutt. (§ 494. I. 2.).—פָּנִים m. plur. act. part. Kal of פָּנָה.

2. אֶפְרָה fut. Kal of פָּרָה with suff. 3 pers. f. sing. (§ 489).—גִּי Da-gesh is inserted in ל by § 35.

3. אֶמֶר fut. Kal פֹּא for אֶמְרֶה (§ 273).—תִּשָּׁבֵי fut. Kal of יָשָׁב.—זָנִי id. of זָנָה.

5. יָשָׁבוּ for יִשְׁבּוּ fut. Kal עו' pret. Pi'hel (see בִּקְשָׁתָם 2:9.) with ו conj. (§ 684. 3. a.).

## JOEL.

## No. LX. JOEL 3:1—5.

1. תִּזְיוֹן fut. Kal פ' gutt. with ז retained.—תִּזְיוֹנוֹת plur. of תִּזְיוֹן Dec. II. e., Class II.

3. מוֹפְתִים see the word Jer. 32:21.—וְאֵשׁ the conj. ו takes ( ו ) by § 684. 3. b.—תִּמְרוֹת for תִּמְרוֹת plur. constr. of תִּמְרָה.

4. הַמִּזְרָא part. Niph. of יָרָא with def. art.

## No. LXI. JOEL 4:1—21.

1. אֲשִׁיב fut. Hiph. of שָׁב.—שְׁבוֹתָ a fem. noun formed from the לָהּ root שָׁבָה (§ 532).

2. הוֹרְדֵתִים pret. Hiph. of יָרַד with suff. 3 pers. m. plur.—עַל-עֲמִי on account of my people.

3. אֶל-עַמִּי concerning my people.—יָדָה pret. Kal of יָדַד.—יִתְּנוּ fut. Kal of יָתַן.—יִשְׁתָּה fut. Kal of יָשָׁתָה.

4. הַגְּמוּל the prefixed ה is the interrogative particle, which takes ( ה ) by § 641: 4.—אֲתֵם מְשַׁלְּמִים עָלַי are ye about to recompense me?

5. הִבֵּאתֶם pret. Hiph. of בָּא.

6. לְמַעַן הִרְחִיקֶם inf. constr. Hiph. with pron. suff. הֶם.—מֵעַל see the word Gen. 1:7. for the sake of removing them.

7. מְעִירָם part. Hiph. of עִיר with pron. suff. הֶם, which causes the rejection of the ( ה ) of the preformative by § 104. 1.—אֲשֶׁר מְכָרְתֶּם אֹתָם which ye have sold them thither, i. e. whither ye have sold them.—



יְהַשִּׁיבְתִּי pret. Hiph. of שׁוּב, for יְהַשִּׁיבְתִּי, with ו conj. pret. connecting it to a participle with a future signification (see וְכִרְתִּי Jer. 31 : 31.).

9. אֲנִשִּׁי imp. Hiph. of עִיר. יִגְשׁוּ fut. Kal of נָגַשׁ constr. אֲנָשִׁים Dec. III. *a.* plur. of אִישׁ (p. 245).

10. בָּתָּה imp. Kal of פָּתַח. אֲתִיכֶם constr. of אֲתִים plur. of אַת ( § 575. 1. note) with pron. suff. כֶּם.—לְהַרְבוֹת plur. of the fem. Segholate חָרַב ( § 495. 1.) with prep. ל ( § 104. 4. c.).

11. עֹשֶׂה imp. Kal of עָשָׂה.—וְבָא id. of בָּא with ו conj. ( § 684. 3. b.).—הִנָּחַת imp. Hiph. of the נָח gutt. verb נָחַת, the second radical taking ( \_ ) instead of ( .. ).

12. יַעֲזֹרָה fut. Niph. of the עָז gutt. and עָז verb עָזָה.—אֲשִׁבּ fut. Kal of יָשַׁב.

13. מַגָּל a noun from the פָּנ root מָגַל ( § 517).—רָדָה imp. Kal of רָדָה.—הִשְׁיָקוּ pret. Hiph. of שָׁקַח.

14. הַחֲרוּץ the def. art. takes ( .. ) by § 629. 2.—בְּעֶמֶק הַחֲרוּץ in the valley of decision, i. e. of condemnation, of punishment.

15. נִגָּהָם the Segholate נָגַהּ with pron. suff. ם.—(see רָחַבָה Gen. 6 : 15.).

17. וַיִּרְעָתָם pret. Kal of פִּי with ו conj. which takes ( .. ) by § 684. 2.—זָרִים m. plur. act. part. Kal of זָרַח.

18. יִשָּׁפוּ fut. Kal of שָׁפַח.—תִּלְכְּנָה fut. Kal of יָלַךְ.

19. מִצְרַיִם לְשִׁמְמָה תִּהְיֶה Egypt shall become a desolation, i. e. shall be made desolate.—וְאָדָם the conj. ו takes ( .. ) by 104. 4. c.—מִמָּסֹחַ constr. of מָסַח Dec. III. *a.* with prep. מ ( § 672).—מִמָּסֹחַ בְּנֵי יְהוּדָה on account of the tyranny of the sons of Judah, i. e. which was practised towards them.—נִקְיָה the adj. נָקִי from the לָהּ root נָקָה ( § 533) with א parag. ( § 82. 5.).

21. לִהּ נִקְיָתִי pret. Pi'hel לָהּ.

## MICAH.

### No. LXII. Mic. 4 : 1—14.

1. נִכּוֹן part. Niph. of כּוּן.—יִהְיֶה נִכּוֹן it shall be established, see הִיָּה Ex. 3 : 1.—בְּרֹאשׁ הַהָרִים as the chief of the mountains, see בִּזְזוּק Is. 40 : 10.—נִשָּׂא part. Niph. of נָשָׂא.—וְנִשָּׂא הוּא מִגְבָּעוֹת and it shall be more exalted than the hills, see מִכֶּם אֲשֶׁר יִקְשֶׁה Deut. 1 : 17.

2. יִלְכֶּה imp. Kal of יָלַךְ.—יִלְכֶּה fut. Hiph. of the פִּי and לָהּ verb יָרָה (p. 189) with suff. 1 pers. plur. ( § 489).—נִלְכָּה see אִלְכָּה Hos. 2 : 7.

3. הִנְחִיתֵיהֶם pret. Hiph. of the פִּי and לֵךְ gutt. verb יָנַח.—הִנְחִיתָ plur. of הִנְחִיתָ, which in forming the plural retains its final ת (§ 554. note), with pron. suff. הֶם.—יִשְׁאֹר־ fut. Kal of נָשָׂא, the medial radical is without Daghesh (§ 33. 1.).

5. יִלְכּוּ fut. Kal of יָלַךְ.—וְאִנְחָנוּ but *we ourselves*, see לִי הוּא נִחְנָה Gen. 3 : 12.—וְעַד see the word Ps. 45 : 7.

6. אֶסְפָּה fut. Kal of אָסַף (see אָמַר Hos. 3 : 3.) with ה parag.—הִנְדָּתָהּ fem. part. Niph. of נָדָה with def. art.—הִרְעֵתִי pret. Hiph. of the עָ and רָע gutt. verb רָעַע.

8. הֶאֱתָהּ fut. Kal of the פֶּא and לָהּ verb אָתָה (p. 189).—מִמְלָכָהּ constr. of מִמְלָכָה (§ 573. 1. c. note), here followed by a preposition (see בּוֹ חוֹסִי Ps. 2 : 12.).

9. תִּרְרִיעֵהּ fut. Hiph. of רָעַע.—יִרְעִיעֶהָ act. part. Kal with pron. suff. יָהּ.

10. חֲלִי imp. Kal of חָלָה.—וְגָחִי imp. Kal of גָּחַח (see § 384) with ו conj. (§ 684. 3. b.).—בָּאתִי pret. Kal of the עָ and לָהּ verb בָּאָה.

11. תִּחַזֵּה fut. Kal of the פֶּ gutt. and לָהּ verb חָזָה (§ 442).—וְחַזּוּ בְצִיּוֹן and *let it gaze on Zion* (to wit) *our eyes*, i. e. let our eyes gaze, &c.; occasionally a verb preceding a plural subject is placed in the singular.

12. יִבְרִינּוּ fut. Hiph. of עָבַר.—עֲצָתוֹ constr. of עָצָה Dec. IV. d. with suff. 3 pers. m. sing.—פְּעַמִּיר for פְּהַעֲמִיר (§ 631. 1.).

13. קִוִּי וְדוֹשִׁי see קוֹנֵי וְגָחִי v. 10.—הִדְקָוֹת pret. Hiph. of דָּקַק.

14. מִצּוֹר שֶׁמַּעֲלֵנוּ fut. Hiph. of נָצַח (p. 190).—*one lays siege to us*, i. e. we are besieged.

# No. LXIII. MIC. 5 : 1—14.

1. לְהִיּוֹת inf. constr. Kal of הָיָה with prep. לְ (§ 466).—מִיָּמִי plur. constr. of יוֹם with prep. מִ.

2. יִתְנַחֵם fut. Kal of נָחַח with pron. suff. יָם.—יִשְׁבּוּגֶךָ fut. Kal of שָׁבַח with 7 retained, which causes the rejection of the first vowel (§ 385).

4. וְהָיָה זֶה שְׁלוֹם and *there shall then be peace*.—הִקְמַנּוּ pret. Hiph. of קָם for הִקְמַנּוּ (§ 391).

5. רָעוּ pret. Kal of רָעָה.—הִצִּיל pret. Hiph. of נָצַל.

6. מֵאֵת see the word Deut. 2 : 8.—עָלֶי the prep. עַל with the form of the plur. constr. (§ 680).—יִיחַל־ fut. Pi' hel ע gutt. (§ 292).

8. תָּרוּם fut. apoc. Kal of רוּם (§ 385).—צָרִידֶךָ constr. of צָרִים (see צָרִי Is. 9 : 10.) with suff. 2 pers. m. sing.

9. הִכְרַתִּי pret. Hiph. of כָּרַח, see הִשְׁבַּתִּי Hos. 1 : 4.

12. תִּשְׁתַּחֲוֶה fut. Hithp. of שָׁחָה (§ 461).—לְמַעַשְׂהָ constr. of מַעַשָׂה (§ 572. note) with prep. לְ.

## EXERCISE IN HEBREW COMPOSITION.

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1. In six<sup>a</sup> days<sup>b</sup> the Lord<sup>c</sup> created<sup>d</sup> the heavens<sup>e</sup> and the earth<sup>f</sup>, and all<sup>g</sup> that<sup>h</sup> (is)<sup>i</sup> in them<sup>j</sup>.
  2. On the first day<sup>k</sup> he created the light<sup>l</sup>.
  3. On the second day he made<sup>m</sup> a firmament in the midst of<sup>n</sup> the water<sup>o</sup>, which he called<sup>p</sup> heaven.
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1. <sup>a</sup>*In-six*, m. constr. of the cardinal numeral *six* (§ 610) with prep. בְּ commencing a sentence (see § 39. 1.).—<sup>b</sup>*Days*, plur. of יוֹם (§ 575. 1. note), the preceding numeral being one of those between *two* and *ten* (see 6:3.\*).—<sup>c</sup>*The-Lord*, יְהוָה and so in all subsequent instances.—<sup>d</sup>*Created. the-Lord*, the verb placed before the noun (see בָּרָא אֱלֹהִים 1:1.); the verb בָּרָא which begins with an aspirate letter is preceded by a mixed syllable (see § 39. 2.).—<sup>e</sup>*The-heavens*, the plur. noun שָׁמַיִם (§ 560) with the def. art., preceded by the illustrative particle (§ 676).—<sup>f</sup>*And the-earth*, the noun אֲרֶץ with def. art. (§ 629. 1.), preceded by the illustr. part. with ו conj.—<sup>g</sup>*And-all*, the pron. adj. כֹּל followed by Makkeph (§§ 70. 2. a., 101. 3. a.) with ו conj. which here precedes an aspirate (see § 41).—<sup>h</sup>*That*, the indeclinable rel. pron. אֲשֶׁר (§ 636).—<sup>i</sup>*Is*, omit the verb of existence (see וַחֲשָׁךְ עַל-פְּנֵי הַהוֹר 1:2.).—<sup>j</sup>*In-them*, the prep. בְּ with suff. 3 pers. m. (see וַיִּהְיֶה 2:25.) plur. (§ 673).

2. <sup>k</sup>*In-the-day the-first*, the noun יוֹם with def. art. and prep. בְּ (§ 631. 1.), followed (see הַמֶּאֱרֵץ הַגְּדֹלָה 1:16.) by the ordinal *first* agreeing with יוֹם in the m. sing. (§ 233) with the def. art. (§ 629. 1.), see הַגְּדֹלָה 1:16.—<sup>l</sup>*The-light*, the noun אֹר with def. art. preceded by the illustr. part.

3. <sup>m</sup>*He-made*, עָשָׂה.—<sup>n</sup>*In-the-midst-of*, constr. of תְּוֹךְ (§§ 93. 2. a.

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\* When the book is not mentioned, reference is made to Genesis.

4. On the third day he collected<sup>a</sup> \* the water to one place<sup>b</sup>; and he caused to spring up<sup>c</sup> from the ground<sup>d</sup> herbs<sup>e</sup>, and grain<sup>f</sup>, and fruit-trees<sup>g</sup>, after their kinds<sup>h</sup>.

5. On the fourth day he created \* the sun<sup>i</sup>, \* the moon<sup>j</sup>, and \* the stars<sup>k</sup>.

6. On the fifth day he created \* the fishes<sup>l</sup> and \* the fowls<sup>m</sup>, after their kinds.

7. On the sixth day he created cattle<sup>n</sup>, and creeping things<sup>o</sup>, and every<sup>p</sup> wild beast<sup>q</sup>, after their kind: and also \* man<sup>r</sup>, whom he formed<sup>s</sup> from the ground; and him he created<sup>t</sup> in the image<sup>u</sup> of God.

*note*, 569. *d. note*) with prep.  $\text{בְּ}$ ; as this noun is in construction with a following definite noun, it is itself definite without the addition of the article (see  $\text{פְּנֵי הַמַּיִם}$  1:2.).—<sup>o</sup>*The-water*, the plur. noun  $\text{מַיִם}$  (§ 560) with def. art.—<sup>p</sup>*He-called*,  $\text{קָרָא}$ .

4. <sup>a</sup>*He-collected*, pret. Hiph. of the  $\text{לָהּ}$  verb  $\text{קָנָה}$ .—\* Here and in all the subsequent places where an asterisk occurs, insert the illustrative particle.—<sup>b</sup>*To place one*, the prep.  $\text{אֶל}$  (see  $\text{וַיִּקְרָא יְהוָה וְגו'}$  3:9.); the noun  $\text{מָקוֹם}$ ; and the cardinal numeral *one*, agreeing in gender with its noun.—<sup>c</sup>*He-caused-to-spring-up*, pret. Hiph. of the  $\text{ל}$  gutt. verb  $\text{צָמַח}$ .—<sup>d</sup>*From the-ground*, the noun  $\text{אֲדָמָה}$  with def. art. (§ 629. 1.), preceded by the separable preposition  $\text{מִן}$ , the form usually employed before the article.—<sup>e</sup>*Herbs*, the collective  $\text{דָּשָׁן}$  preceded by a simple syllable. In writing Hebrew without the accents it will be sufficient to place a Daghes in initial aspirates, only when they are preceded by a mixed syllable.—<sup>f</sup>*And-grain*, plur. of  $\text{צִמְחָה}$  Class III. 1. with  $\text{ו}$  conj. (§ 684. 1.).—<sup>g</sup>*And-trees-of fruit*, the collective  $\text{עֵץ}$  in constr. (§ 569. a.) with  $\text{ו}$  conj., followed by the noun  $\text{פְּרִי}$ .—<sup>h</sup>*After-their-kinds*, plur. constr. Dec. I. a. of  $\text{מִיֶּן}$  with suff. 3 pers. m. plur. and prep.  $\text{בְּ}$ .

5. <sup>i</sup>*Sun*,  $\text{שֶׁמֶשׁ}$ .—<sup>j</sup>*Moon*,  $\text{יָרֵחַ}$ .—<sup>k</sup>*Stars*, plur. of  $\text{כּוֹכָב}$  Class I. 5.

6. <sup>l</sup>*Fishes*, plur. of  $\text{דָּג}$  Class I. 4.—<sup>m</sup>*Fowls*, the collective  $\text{עוֹף}$ .

7. <sup>n</sup>*Cattle*,  $\text{בְּהֵמָה}$ .—<sup>o</sup>*And-creeping-things*, the Segholate  $\text{רֶמֶשׂ}$  with  $\text{ו}$  conj. (§ 684. 3. b.).—<sup>p</sup>*And-every*, see *And-all* v. 1.—<sup>q</sup>*Beast-of the-field*, see the expression 1:24.—<sup>r</sup>*And the-man*, the noun  $\text{אָדָם}$  with def. art. preceded by the illustr. part. with  $\text{ו}$  conj.—<sup>s</sup>*He-formed*,  $\text{יָצַר}$ .—<sup>t</sup>*And-he-created him*, for the pointing of  $\text{ו}$  conj. see § 684. 3. a.; *him*, illustr. part. with suff. 3 pers. m. sing. (par. p. 271).—<sup>u</sup>*Image-of*,  $\text{צֶלֶם}$  which being a Segholate is not changed in forming the construct (§ 569. d.).



8. And on the seventh day<sup>a</sup> the Lord rested<sup>b</sup>; wherefore<sup>c</sup> he has commanded<sup>d</sup> us<sup>e</sup> to rest<sup>f</sup> on the seventh day from all<sup>g</sup> work<sup>h</sup>.

9. And the Lord placed<sup>i</sup> \* the man in the garden of Eden<sup>j</sup>; and he gave<sup>k</sup> him<sup>l</sup> a woman, whom he formed<sup>m</sup> from one<sup>n</sup> of his ribs<sup>o</sup>. And Adam called<sup>p</sup> \* her name<sup>q</sup> Eve.

10. And Eve bore<sup>r</sup> two<sup>s</sup> sonst<sup>t</sup>: and the name of the one was<sup>u</sup> Cain, he<sup>v</sup> was a tiller<sup>w</sup> of the ground; and the name of the other<sup>x</sup> (was) Abel, he was a keeper of<sup>y</sup> sheep<sup>z</sup>.

11. And it came to pass<sup>a</sup> on a certain day<sup>b</sup>, that Abel went<sup>c</sup> with<sup>d</sup> Cain to<sup>e</sup> the field; and Cain arose<sup>f</sup>, and slew<sup>g</sup> \* Abel his brother<sup>h</sup>.

8. <sup>a</sup>*And-on-the-day*, for ו conj. see § 684. 3. <sup>a</sup>.—<sup>b</sup>*Rested*, שָׁבַת placed before its subject (see v. 1.).—<sup>c</sup>*Therefore*, see the expression 2:24.—<sup>d</sup>*He-commanded*, pret. Pi'hel of the לָהּ verb צִוָּה construed with לְ as in Ex. 1:22.—<sup>e</sup>*Us*, the prep. לְ with suff. 1 pers. plur. (par. p. 269).—<sup>f</sup>*To-rest*, inf. constr. Kal with prep. לְ (see § 670. 2.).—<sup>g</sup>*From-all*, the pron. adj. כָּל with prep. מִן.—<sup>h</sup>*Work*, מְלָאכָה.

9. <sup>i</sup>*And-he-placed*, fut. Kal of the עָרַב verb שָׂם with ו conv. (§ 401).—<sup>j</sup>*In-the-garden-of Eden*, the noun גֶּן with prep. בְּ but no article, as the noun עֵדֶן with which it is in construction is proper and consequently definite (see וְלַמִּקְנֶה 1:10.).—<sup>k</sup>*And-he-gave*, fut. Kal of the פָּנָה verb נָתַן (§ 328) with ו conv.—<sup>l</sup>*To-him*, prep. לְ with suff. 3 pers. m. sing.—<sup>m</sup>*He-constructed*, בָּנָה.—<sup>n</sup>*From-one*, fem. of the cardinal numeral *one*, to agree with צִלְעַת which is feminine (§ 495. 1.), with prep. מִן.—<sup>o</sup>*Of-his-ribs*, plur. constr. Dec. III. *a.* of צִלְעַת with suff. 3 pers. m. sing. (§ 587. 2. *b.*) and prep. מִן.—<sup>p</sup>*And-he-called*, fut. Kal of the לָא verb קָרָא with ו conv.—<sup>q</sup>*Her-name*, the noun שֵׁם with suff. 3 pers. f. sing. (see שְׁמִי 2:19.).

10. <sup>r</sup>*And-she-bore*, fut. Kal of the פָּי verb יָלַד with ו conv. (§ 349).—<sup>s</sup>*Two*, m. constr.—<sup>t</sup>*Sons*, plur. of בֶּן (§ 575. 1. note).—<sup>u</sup>*And-it-was*, fut. Kal of הָיָה with ו conv. (§ 466).—<sup>v</sup>*He*, insep. pron. 3 pers. m. sing.—<sup>w</sup>*Labourer*, act. part. Kal of עָבַד.—<sup>x</sup>*The-second*.—<sup>y</sup>*Feeder-of*, constr. act. part. Kal of the לָהּ verb רָעָה (§ 444).—<sup>z</sup>*Sheep*, the collective צֹאן.

11. <sup>a</sup>*And-it-was*, see the verse preceding.—<sup>b</sup>*On-a-day one*.—<sup>c</sup>*And-he-went*, fut. Kal of the פָּי verb יָלַךְ with ו conv. (§ 349).—<sup>d</sup>*With*, the prep. עִם.—<sup>e</sup>*To*, see the word v. 4.—<sup>f</sup>*And-he-arose*, fut. Kal of the לָו verb קָוַם with ו conv. (§ 385).—<sup>g</sup>*And-he-slew*, fut. Kal of the שָׁ gutt.

12. And the thing was evil<sup>a</sup> in the sight of<sup>b</sup> the Lord exceedingly<sup>c</sup>. And he said<sup>d</sup> to Cain, Why<sup>e</sup> hast thou slain \* thy brother? behold<sup>f</sup> a vagabond<sup>g</sup> and a fugitive<sup>h</sup> shalt thou be on the earth<sup>i</sup>.

13. And it came to pass that<sup>j</sup> mankind began<sup>k</sup> to multiply<sup>l</sup> upon the earth; and they acted wickedly<sup>m</sup>, and forgot<sup>n</sup> \* their Maker<sup>o</sup>.

14. And the anger of the Lord burned<sup>p</sup> against them<sup>q</sup>; and he said, I will destroy<sup>r</sup> \* these wicked men<sup>s</sup> from<sup>t</sup> the face of the earth.

15. And Noah was a just man<sup>u</sup> in that time<sup>v</sup>; and he found<sup>w</sup> favour<sup>x</sup> in the sight of<sup>y</sup> the Lord.

verb  $\text{הָרַג}$  with  $\text{ו}$  conv.—<sup>b</sup>*His-brother*, the anom. noun  $\text{אָח}$  with suff. 3 pers. m. sing. (p. 245).

12. <sup>a</sup>*And-it-was-evil*, fut. Kal of the  $\text{עָל}$  verb  $\text{רָעַע}$  with  $\text{ו}$  conv. (§ 406).—<sup>b</sup>*In-the-eyes-of*, plur. constr. of  $\text{עֵינַיִם}$  with prep.  $\text{בְּ}$ .—<sup>c</sup>*Exceedingly*,  $\text{עַד מְאֹד}$ .—<sup>d</sup>*And-he-said*, fut. Kal of the  $\text{פָּא}$  verb  $\text{אָמַר}$  with  $\text{ו}$  conv. (§ 273).—<sup>e</sup>*Why?*  $\text{בְּמַדּוּעַ}$ .—<sup>f</sup>*Behold*,  $\text{הִנֵּה}$ .—<sup>g</sup>*Vagabond*, act. part. Kal of  $\text{נָוֵג}$ .—<sup>h</sup>*And-fugitive*, act. part. Kal of  $\text{נוֹדַד}$  with  $\text{ו}$  conj. (§ 684. 3. b.).—<sup>i</sup>*On-the-earth*, the noun  $\text{אָרֶץ}$  with def. art. and prep.  $\text{בְּ}$  (§ 631. 1.).

13. <sup>j</sup>*That*, the part.  $\text{כִּי}$ .—<sup>k</sup>*Began mankind*, pret. Hiph. of the  $\text{עָל}$  verb  $\text{הָלַל}$ , and the singular noun  $\text{אָדָם}$  employed collectively with the def. art.—<sup>l</sup>*To-multiply*, inf. constr. Kal of the  $\text{עָל}$  verb  $\text{רָבַב}$  with prep.  $\text{לְ}$  (§ 671).—<sup>m</sup>*And-they-destroyed their-way*, fut. Hiph. of  $\text{שָׁחָה}$  with  $\text{ו}$  conv., and the Segholate  $\text{דֶּרֶךְ}$  with pron. suff.  $\text{־ם}$  (§ 591) preceded by the illustr. particle.—<sup>n</sup>*And-they-forgot*, fut. Kal of  $\text{שָׁכַח}$  with  $\text{ו}$  conv.—<sup>o</sup>*Their-Maker*, act. part. Kal of  $\text{עָשָׂה}$  with suff. 3 pers. m. plur. (see § 439. 1.).

14. <sup>p</sup>*And-it-burned the-anger-of Jehovah: and-it-burned*, fut. Kal of the  $\text{פָּא}$  gutt. and  $\text{לָהּ}$  verb  $\text{הָרָה}$  with  $\text{ו}$  conv. (§ 442); *the-anger-of*, the noun  $\text{אָף}$  in constr. with a proper noun (see v. 9.).—<sup>q</sup>*Against-them*, prep.  $\text{בְּ}$  with suff. 3 pers. m. plur.—<sup>r</sup>*I-will-destroy*, fut. Pi'el of the  $\text{לָהּ}$  verb  $\text{כָּלָה}$ .—<sup>s</sup>*The-men the-wicked these*, plur. of  $\text{אִישׁ}$  (p. 245) with def. art.; the adj.  $\text{רָשָׁע}$ , agreeing in every respect with its noun (see  $\text{הַגִּדְלִים}$  1 : 16.); and the plur. dem. pron., which also takes the def. art. (see 22 : 1.). The arrangement of the words composing this phrase, it will be perceived, must be diametrically the reverse of that observed in the English: thus the noun is to be placed first, its qualifying adjective next, and the dem. pronoun referring to both of them last.—<sup>t</sup>*From-upon*, see the word 6 : 7.

15. <sup>u</sup>*A-man just was: just*,  $\text{צַדִּיק}$ .—<sup>v</sup>*In-time that*, the noun  $\text{עֵת}$  with prep.  $\text{בְּ}$ , followed by the pron. of the 3 pers. f. sing. with def. art. (§ 633).

16. And the Lord said to Noah, Behold I will bring<sup>a</sup> \* a flood of water upon the earth, to destroy<sup>b</sup> all flesh in which<sup>c</sup> (is) the breath of life.

17. And now<sup>d</sup> make<sup>e</sup> for thyself<sup>f</sup> an ark of pine timbers<sup>g</sup>; and enter<sup>h</sup> into the ark, thou, and thy sons, and thy wife<sup>i</sup>, and all that thou hast<sup>j</sup>. And thou shalt bring of every living thing<sup>k</sup> into the ark with thee<sup>l</sup>.

18. And Noah did<sup>m</sup> according to all<sup>n</sup> that the Lord commanded him<sup>o</sup>.

19. And the Lord caused it to rain<sup>p</sup> forty days<sup>q</sup> and forty nights, and the flood was<sup>r</sup> great upon the earth. And all flesh died<sup>s</sup>, including both man and beast<sup>t</sup>; and Noah alone<sup>u</sup> and those that were with him<sup>v</sup> did the Lord save<sup>w</sup>.

—<sup>w</sup>*And-he-found*, the verb מָצָא with ו conj. (§ 684. 3. a.).—<sup>x</sup>*Favour*, יָה. —<sup>y</sup>*In-the-eyes-of*, see v. 12.

16. <sup>a</sup>*Behold-me about-to-bring*, the adverb הִנֵּה with suff. 1 pers. sing. (§ 682. 1.), and part. Hiph. of the בָּוֵא verb (see הִנְנִי פָקֵד Jer. 23 : 3.). —<sup>b</sup>*To-destroy*, inf. constr. Pi'el of the שָׁח gutt. verb שָׁחַת, the short vowel ( \_ ) of the first radical being retained before the strong guttural ח (see מִרְחָם Is. 49 : 15.) with prep. ל. —<sup>c</sup>*Which in-it*, see 1 : 29.

17. <sup>d</sup>*Now*, עַתָּה. —<sup>e</sup>*Make*, imp. Kal of the פָּ gutt. and לָהּ verb עָשָׂה. —<sup>f</sup>*To-thee*, prep. ל with pron. suff. —<sup>g</sup>*Timbers-of pine*, plur. constr. Dec. II. a. of עֵץ, and the noun גִּפְרִי. —<sup>h</sup>*And-enter*, m. sing. pret. Kal of בָּוֵא with ו conv. pret. (§§ 219., 684. 3. a.). —<sup>i</sup>*Thy-wife*, constr. of אִשְׁתָּה with pron. suff. (see אִשְׁתִּי 2 : 24.). —<sup>j</sup>*And-all which (is) to-thee*, see וְיָהִי 2 : 7. —<sup>k</sup>*And-of-every living-thing thou-shalt-bring : and-of-every*, the pron. adj. כָּל with prep. מִ and ו conv. (§ 684. 3. a.) followed by Makkeph (§ 70. 2. a.); *living-thing*, the adj. חַי with def. art.; *thou-shalt-bring*, fut. Hiph. of בָּוֵא. —<sup>l</sup>*With-thee*, the prep. אִתָּה with pron. suff.

18. <sup>m</sup>*And-he-did*, fut. Kal of עָשָׂה with ו conv. (§ 442). —<sup>n</sup>*According-to-all*, כָּל. —<sup>o</sup>*Which commanded him God : he-commanded*, fut. Pi'el of the לָהּ verb צִוָּה; *him*, illustr. part. with pron. suff.

19. <sup>p</sup>*And-he-caused-it-to-rain*, fut. Hiph. of מָטַר with ו conv. (§ 245). —<sup>q</sup>*Days*, this as well as the following noun must be put in the singular (see מִיָּמָה וְעֶשְׂרִים שָׁנָה 6 : 3.). —<sup>r</sup>*And-it-was*, fut. Kal of הָיָה with ו conv. —<sup>s</sup>*And-it-died*, fut. Kal of מָוָה with ו conv. (§ 385). —<sup>t</sup>*From-man even-to beast*, see Is. 1 : 6. —<sup>u</sup>*By-himself*, see 2 : 18. —<sup>v</sup>*With-him*, see v. 17. —<sup>w</sup>*He-saved*, pret. Hiph. of the נָצַל verb נָצַל.

20. And the sons of Noah who went out<sup>b</sup> of the ark were<sup>a</sup> Shem, Ham, and<sup>c</sup> Japhet.

21. And from these<sup>d</sup> are descended<sup>e</sup> all the men<sup>f</sup> who now are living<sup>g</sup> upon the face of the earth.

22. And it came to pass after these things<sup>h</sup>, that the sons of men a second time forgot<sup>i</sup> \* the Lord, and forsook<sup>j</sup> \* their Maker<sup>k</sup>, and served<sup>l</sup> other<sup>m</sup> gods.

23. And they worshipped<sup>n</sup> the sun<sup>o</sup>, and the moon<sup>p</sup>, and the host of<sup>q</sup> heaven<sup>r</sup>; and they made for themselves idols of<sup>s</sup> silver and idols of<sup>t</sup> gold.

24. And there arose<sup>u</sup> a man<sup>v</sup> in whom (was) the spirit of God<sup>w</sup>, whose name<sup>x</sup> (was) Abraham, beyond<sup>y</sup> Jordan<sup>z</sup>: he began<sup>a</sup> to

20. <sup>a</sup>And-they-were, fut. Kal of הָיָה with ו conv.—<sup>b</sup>Who-went-out, act. part. Kal of יָצָא with def. art. employed as a relative (see § 635).—<sup>c</sup>And, see § 684. 3. <sup>b̄</sup>.

21. <sup>d</sup>And-from-these, plur. dem. pron. (§ 634) with prep. מִן (§ 672) and ו conv. (§ 684. 3. a.).—<sup>e</sup>Were-born, pret. Niph. of the פִּי verb יָלַד. —<sup>f</sup>Men, plur. of אִישׁ (p. 245).—<sup>g</sup>Living they (are), m. plur. of the adj. חַי, and pron. 3 pers. m. plur. employed instead of the verb of existence (see 2 : 14.).

22. <sup>h</sup>After the-things these: after אַחֲרֵי; things, plur. of דָּבָר Class II. 3.; these, see v. 14.—<sup>i</sup>And-they-forgot the-sons-of men a-second-time: they-forgot, fut. Kal of שָׁכַח with ו conv.; men, the sing. coll. אָדָם with def. art. (see v. 13.); a-second-time, see 22 : 15.—<sup>j</sup>And-they-forsook, fut. Kal of the פ gutt. verb עָזַב with ו conv., see v. 13.—<sup>k</sup>Their-Maker, constr. act. part. Kal of the לָה verb עָשָׂה (§ 444) with pron. suff. הֶם which causes the rejection of the third radical (see § 489).—<sup>l</sup>And-they-served, fut. Kal of the פ gutt. verb עָבַד with ו conv.—<sup>m</sup>Other, plur. of the adj. אֲחֵר Class II. 3.

23. <sup>n</sup>And-they-worshipped, fut. Hithp. of שָׁתָה (§ 461) with ו conv.—<sup>o</sup>The-sun, שֶׁמֶשׁ with def. art. and prep. הַ (§ 631. 1.).—<sup>p</sup>And-the-moon, יָרֵחַ with def. art., prep. הַ, and ו conj.—<sup>q</sup>And-the-host-of, constr. of אֲבָא Dec. III. a., which as it ends in the weak letter א does not shorten the final ( ) (see § 90. 1.), with prep. הַ (§ 670. 1.) and ו conj.—<sup>r</sup>The-heavens.—<sup>s</sup>Idols-of, plur. constr. of the Šegholate אֱלֹלִים.—<sup>t</sup>And-idols-of, plur. constr. of פָּסִיל with ו conj. (§ 684. 1.).

24. <sup>u</sup>And-he-arose, see v. 11.—<sup>v</sup>Man one.—<sup>w</sup>Which the-spirit-of God (was) in-him, see 1 : 29.—<sup>x</sup>And-his-name, שְׁמוֹ with suff. 3 pers. m. sing. (see the word 2 : 19.) and ו conj.—<sup>y</sup>Beyond, עֲבָר, with prep. מִן (§ 672).—



call<sup>b</sup> upon the name of<sup>c</sup> the Lord, the God of truth<sup>d</sup>, the living<sup>e</sup> God, the everlasting King<sup>f</sup>.

25. And the Lord commanded<sup>g</sup> him<sup>h</sup> to go<sup>i</sup> from the country of<sup>j</sup> his birth-place<sup>k</sup>, which was Haran<sup>l</sup>, to the land of<sup>m</sup> Canaan; and he promised him<sup>n</sup> \* this<sup>o</sup> land for an inheritance<sup>p</sup>.

26. And Abraham hearkened<sup>q</sup> to the voice of<sup>r</sup> the Lord; and he went<sup>s</sup> to the land of Canaan, and dwelt<sup>t</sup> there with Sarah his wife.

27. And Abraham begat<sup>u</sup> \* Isaac, and Isaac begat \* Jacob and \* Esau.

28. And there were born<sup>v</sup> to Jacob twelve sons in the land of Canaan. And there was a great famine<sup>w</sup> in the land, and he and all his family went down<sup>x</sup> to Egypt<sup>y</sup>.

29. And they dwelt there a long time<sup>z</sup>, and were fruitful<sup>a</sup>, and

<sup>z</sup> *The-river*, נָהָר with def. art.—<sup>a</sup> *He began*, pron. 3 pers. m. sing., and pret. Hiph. of הָלַל.—<sup>b</sup> *To-call*, inf. constr. Kal of קָרָא with prep. לַ (§ 670. 1.).—<sup>c</sup> *On-the-name-of*, שֵׁם in constr. (see § 569. a.) with prep. בִּי.—<sup>d</sup> *The-God-of truth*, אֱלֹהֵי אֱמֶת.—<sup>e</sup> *Living*, m. plur. of חַי to agree formally with the plur. excell. אֱלֹהֵיהֶם.—<sup>f</sup> *King-of eternity: eternity*, עוֹלָם.

25. <sup>g</sup> *And-he-commanded*, fut. Pi'el of צִוָּה with ו conv. (§ 451).—<sup>h</sup> *Him*, illustr. part. with pron. suff.—<sup>i</sup> *To-go*, inf. constr. Kal of יָלַךְ with prep. לַ (§ 671).—<sup>j</sup> *From-the-land-of*, מֵאֶרֶץ in constr. (§ 569. d.) with prep. מִן (§ 672).—<sup>k</sup> *His-birth-place*, מוֹלָדָת with pron. suff. (see 12 : 1.).—<sup>l</sup> *It was Haran*, pron. 3 pers. m. sing., and חָרָן (see 2 : 14.).—<sup>m</sup> *To-the-land-of*, אֶרֶץ with ה directive (§ 643).—<sup>n</sup> *And-he-promised-him*, fut. Hiph. of בָּטַח with pron. suff. and ו conv.—<sup>o</sup> *This*, fem. of the demonstrative זֶה (§ 632) with def. art. (see v. 14.).—<sup>p</sup> *For-an-inheritance*, לְנַחֲלָה.

26. <sup>q</sup> *And-he-hearkened*, fut. Kal of the לִי gutt. verb שָׁמַע *to hear* with ו conv.—<sup>r</sup> *To-the-voice-of*, קוֹל with prep. בִּי, see שָׁמַע בְּקוֹל 22 : 18.—<sup>s</sup> *And-he-went*, see v. 11.—<sup>t</sup> *And-he-dwelt*, fut. Kal of יָשַׁב with ו conv.

27. <sup>u</sup> *And-he-begat*, fut. Hiph. of יָלַד with ו conv.

28. <sup>v</sup> *And-they-were-born*, fut. Niph. of יָלַד with ו conv.—<sup>w</sup> *Famine*, רָעָב.—<sup>x</sup> *And-he-went-down, he and-all his-house: and-he-went-down*, fut. Kal of יָרַד with ו conv. (§ 349); *his-house*, constr. of בֵּית (§ 569. d. note) with pron. suff.; for the construction see וַיֵּלֶךְ וְאִשְׁתּוֹ 3 : 8.—<sup>y</sup> *To-Egypt*, מִצְרַיִם with ה directive.

29. <sup>z</sup> *Many-days*, plur. of יוֹם and of the adj. רַב.—<sup>a</sup> *And-they-were-fruitful*, fut. Kal of פָּרָה with ו conv.—<sup>b</sup> *And-they-multiplied*, id. of רָבָה.



multiplied<sup>b</sup>, and were very powerful<sup>c</sup>; and they became<sup>d</sup> a great people<sup>e</sup>, as<sup>f</sup> the Lord had promised<sup>g</sup> to Abraham.

30. And the Egyptians oppressed<sup>h</sup> \* the children of Israel, who were strangers<sup>i</sup> in the midst of them<sup>j</sup>, with hard service<sup>k</sup>.

31. And God raised up<sup>l</sup> for them a deliverer<sup>m</sup>, to wit<sup>n</sup> Moses the son of Amram<sup>o</sup>, a man of God of the tribe of<sup>p</sup> Levi.

32. And Moses led<sup>q</sup> \* Israel through the wilderness<sup>r</sup>, and there the Lord revealed himself<sup>s</sup> upon Mount Sinai in the sight of them all<sup>t</sup>.

33. And he gave<sup>u</sup> them \* the law<sup>v</sup> with commandments<sup>w</sup>, statutes<sup>x</sup>, and judgments<sup>y</sup>; that<sup>z</sup> they might know<sup>a</sup> \* the way<sup>b</sup> in which they should walk<sup>c</sup>, and \* the things<sup>d</sup> which they should do<sup>e</sup>.

34. And the children of Israel wandered<sup>f</sup> in the wilderness<sup>g</sup> forty years, before they came<sup>h</sup> to the land of Canaan.

—<sup>c</sup>*And-they-were-powerful exceedingly*, id. of עָצָם followed by the adverb מְאֹד.—<sup>d</sup>*And-they-became*, fut. Kal of הָיָה with ו conv. followed by the prep. ל (see וַיְהִי לנפש חיה 2:7.).—<sup>e</sup>*A-people*, גֹּוִי.—<sup>f</sup>*According-as*, כַּאֲשֶׁר.—<sup>g</sup>*He-promised*, pret. Pi'hel of דָּבַר.

30. <sup>h</sup>*And-they-oppressed*, fut. Pi'hel of the פ gutt. and לָהּ verb עָנָה with ו conv.—<sup>i</sup>*Who-(were)-strangers*, act. part. Kal of זָרָר with def. art. (see v. 20.).—<sup>j</sup>*In-the-midst-of-them*, see v. 3.—<sup>k</sup>*With-service hard*, עֲבָדָה with prep. ב (§ 670. 2.), and fem. of the adj. קָשָׁה.

31. <sup>l</sup>*And-he-raised-up*, fut. Hiph. of קָם with ו conv. (§ 393).—<sup>m</sup>*Deliverer*, part. Hiph. of the פִּי and לֵי gutt. verb יָשַׁע.—<sup>n</sup>*To-wit*, illustr. participle.—<sup>o</sup>*Amram*, עֲמֶרָם.—<sup>p</sup>*Of-the-tribe-of*, מִשֵּׁבֶט.

32. <sup>q</sup>*And-he-led*, fut. Hiph. of יָלַךְ with ו conv. (§ 357).—<sup>r</sup>*Through-the-wilderness*, מִדְבָּר with def. art. and prep. ב.—<sup>s</sup>*He-revealed-himself*, pret. Niph. of גָּלָה (see § 141. 2.).—<sup>t</sup>*All-of-them*, כָּל with pron. suff. (see § 601).

33. <sup>u</sup>*And-he-gave*, see v. 9.—<sup>v</sup>*Law*, תּוֹרָה.—<sup>w</sup>*And-commandments*, plur. of מִצְוָה with ו conj. (§ 684. 3. a.).—<sup>x</sup>*Statutes*, plur. of חֹק (see § 101. 3. b.).—<sup>y</sup>*And-judgments*, plur. of מִשְׁפָּט with ו conj.—<sup>z</sup>*In-order-that*, לְמַעַן.—<sup>a</sup>*They-might-know*, fut. Kal of יָדַע.—<sup>b</sup>*Way*, דֶּרֶךְ.—<sup>c</sup>*Which they-should-walk in-it: they-should-walk*, fut. Kal of יָלַךְ.—<sup>d</sup>*Works*, מַעֲשֵׂה.—<sup>e</sup>*They-should-do*, fut. Kal of עָשָׂה.

34. <sup>f</sup>*And-they-wandered*, fut. Kal of יָלַךְ with ו conv.—<sup>g</sup>*Before*, טָרָם.—<sup>h</sup>*They-came*, fut. (see וַיָּבֹאוּ שִׁיחַ וְגו' 2:5.) Kal of בָּוֵא.

35. And during this time<sup>a</sup> Israel ate<sup>b</sup> \* the manna<sup>c</sup> which the Lord rained down<sup>d</sup> to them from heaven.

36. And Moses died<sup>e</sup> in the plains of<sup>f</sup> Moab, one hundred and twenty years old<sup>g</sup>; and Joshua the son of Nun caused \* the children of Israel to possess<sup>h</sup> \* the land of Canaan, according as the Lord had sworn<sup>i</sup> to Abraham.

35. <sup>a</sup> *And-in-time this: this*, fem. of זֶה, see v. 15.—<sup>b</sup> *They-ate*, fut. Kal of אָכַל agreeing in the plural with the collective מַנָּה. —<sup>c</sup> *Manna*, מָן. —<sup>d</sup> *He-rained-down*, pret. Hiph. of מָטַר.

36. <sup>e</sup> *And-he-died*, see v. 19.—<sup>f</sup> *In-the-plains-of*, plur. constr. Dec. III. *a*. of עֲרֵבָה with prep. בְּ. —<sup>g</sup> *The-son-of*, &c., see 7 : 6.—<sup>h</sup> *He-caused-to-possess*, pret. Hiph. of נָחַל. —<sup>i</sup> *He-swore*, pret. Niph. of שָׁבַע.











63 Nordheimer, Isaac, 1807-1842.

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